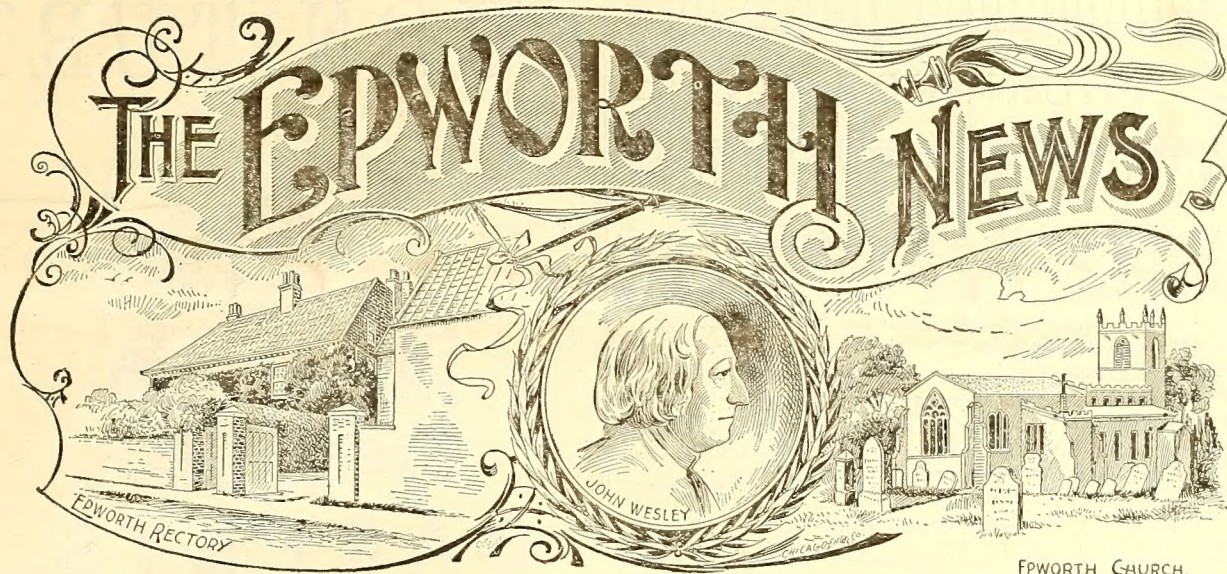




PUBLISHED IN THE INTEREST OF THE EPWORTH LEAGUES OF NORTH CAROLINA.

VOL. V.

ASHEVILLE, N. C., AUGUST 15, 1897.

No. 22.

A Bad Sign.

Within the past year a number of college presidents have been forced to resign because their political views did not accord with those held by a majority of the trustees. This does not sound well for free America. It is a kind of tyranny that deserves to be severely rebuked. If our institutions are compelled to accept, without reserve, the opinions of rich men in order to get their money then they had better refuse it altogether. Not every oil or railroad magnate knows how to run a college. Money-making does not require the greatest amount of brain-power.

It is supposed that institutions of learning are striving to know and teach the truth. In order to do this they must pursue their work without bias. Better to be poor and free than bound with even golden fetters. Let it be understood that a man's opinions are not more correct simply because he is rich. It sometimes occurs that a man even assumes to rule a church because he has contributed largely to it. There was never a more brazen piece of impudence and the church lacks manhood that will suffer it.

The Salisbury District Conference.

The Salisbury district conference convened at Albemarle, July 29. It was one of the most pleasant sessions we have attended. Harmony and goodwill marked all its proceedings. There were no recommendations to the annual con-

ference for admission into the travelling connection. Reports indicated marked improvements along all lines of church work. The growth of the Epworth League is especially noticeable. It has found its way into every charge and the brethren are demonstrating its adaptability to the country as well as the town. The influence of our annual League gatherings is felt in every charge.

Rev. L. W. Crawford was present in the interest of the Advocate. The Advocate is a good paper and gaining favor with the people.

Dr. J. C. Kilgo was present and delivered a lecture on "Christian Education." It was a good presentation of his cause and so far as we could see there was nothing in it to which any state institution could reasonably take exceptions. The doctrines of education taught by Dr. Kilgo have in substance been held by our church since its organization. Whatever the doctor may have said in the past, he certainly said nothing objectionable in this address.

This is the fourth year for Brother Scroggs on this district. It can be said without detracting in the least from the glory of his predecessor that no man was ever more faithful in the discharge of his duty or enjoyed in a higher degree the respect of the people. If he has any other ambition than to do his duty he is remarkably successful hiding it.

The preachers are all doing well. We believe that, to a man, they are faithful to Him who called them. Nothing

more can be said to the praise of a Methodist preacher.

The next session will be held at Lexington.

Dr. Steel in the Far West.

Dr. Steel has been in California. His sermons and lectures charmed and electrified those great soul d men of the great west. He has expressed in strong terms his view of our work out there. He says we should drop the word south from our name, appropriate hundreds of dollars where we now appropriate one, build and endow colleges, etc. As to the suffix, we should not weep to see it go. It is a misnomer. We may well ask what sort of a church is a south church, but many of the westerners themselves hold very dearly to this suffix.

As to the larger appropriations, where will the money come from? This is exactly what every one there, and every one who has ever been there, has seen and said. Occupy the centers has been the watchword, but still we don't do it, and we don't see where the money is to come from. Must we lay aside our work in China, Japan, Korea, Brazil and Mexico? Our solutions should certainly be practical. The western work is a problem. There is room and need for us there now, and we are doing a great work. The natural thing would be some agreement and adjustment between the two jurisdictions of Methodism in the United States by which we could avoid the occupancy by both of the same field, whether it be south or west. We look to the commission on federation for some good work on this line.

**Figurative Prayer.**

A white minister, after conducting services at a colored church, asked an old deacon to lead in prayer. The brother in black offered a fervent appeal for the white brother and said: "O, Lord, gib him de eye ob de eagle dat he spy out sin afar off. Lay his hands to de Gospel plough. Tie his tongue to de line ob truth. Nail his ear to de Gospel pole. Bow his head way down between his knees, and his knees way down in some lonesome, dark and narrer valley where prayer is much want to be made. 'Noint him wid de kerosene ile of salvation and sot him on fire.—Roanoke News.

"You'll Know Him."

A certain farmer lives in Northampton who is by no means noted for his resemblance to Apollo. He has a son eight years of age who possesses more wit than pedigree. One day a stranger came to the farm, and, seeing the lad, asked: "Sonny, where is your father?"

"In the pig pen," was the reply. And, as the man moved in the direction indicated, the boy shouted:

"I say! You'll know him, 'cause he's got a hat on."

Hard on the Mother.

This went the rounds some years ago, and has recently been revived by the Independent:

A naughty boy one day eluded punishment by creeping under the bed, where his mother could not reach him. Shortly after his father came, and when told of the state of affairs, crawled on his hands and knees in search of his son and heir. To his astonishment, he was greeted with the inquiry: "Is she after you, too, father?"

Progress!

Old Job was taught to read by the minister's wife, and proved a very apt scholar. Returning home after a prolonged absence, the lady met her old pupil, and asked him how he was getting on. "I suppose you can read your Bible now comfortable, Job?" "Lor, bless you, ma'am!" cried Job, "I've been out of the Bible and into the newspaper this long while."—Household Words.

The mother asked little Dot to go into the next room and see if the clock was running, for she had not heard it strike all the afternoon. Dot came running back, put her curly head into the door and exclaimed: "Why, no, mamma, de lock ain't a-runnin'. It is des standin' still and a waggin' its tail."

"What are pauses?" the teacher asked the first class in grammar. "Things that grow on cats and dogs," answered the smallest girl.

The rescuer: "How did you come to fall in?"

The rescued: "I didn't come to fall in; I came to fish."
—Harper's Weekly.

The old negro preacher clinched it this way: "You are splendid at singing and can't be beat at praying. But when the 'Do Train' comes along you don't get on."

A country paper says: "A child was run over by a wagon three years old and cross-eyed."

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Asheville, N. C.

THE EPWORTH NEWS.

PUBLISHED SEMI-MONTHLY.

GEO. L. HACKNEY, { EDITORS.
REV. T. F. MARR, }

REV. D. ATKINS, D.D., ASSOCIATE EDITOR.

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Asheville, N. C.

This page is edited by Dr. Atkins, the Associate editor.

EDITORIAL.

Cannibalism is on the increase in the Congo basin.

In India there are over 300,000,000 different deities worshipped.

The Viceroy of China is reading the New Testament and Christian Literature.

The Soudan, with 60,000,000 people, is still without a single protestant missionary.

Italy has 500 Epworth Leaguers. They hold street meetings in hearing of the Vatican.

Lucknow Woman's college, a Methodist institution, is the first woman's college in all Asia. Miss Isabella Thoburn is the president.

Under the direction of the Church Missionary society sixty persons who cannot go themselves to mission fields are supporting as many who can go. Thus they labor together with one another and with God.

Our prayers do not change God's purpose towards us or bring into existence any new love or grace, or bring them nearer to us, but they fit us to receive and appropriate to the fullest extent the abundant riches of the ever-present grace of our salvation.

It has been found impossible to construct a science of political economy without taking into account the ethical forces of mankind. The right and wrong of business must be considered, or rather the relation of all business to the master spirit of Jesus Christ.

Gifts to Trinity college last year amounted to \$140,000. Of this \$100,000 was the gift of Mr. Washington Duke as an endowment. It is proposed now for the alumni to build on the campus a Braxton Craven memorial hall. Rev. N. M. Journey of the North Carolina conference, has offered \$1,000 if \$9,000 besides can be raised. The rest of the alumni will surely make that good.

Mr. Archibald A. Jones, president of the Asheville College, was educated in part in the University of Alabama. That fact

and hundreds like it demonstrate the foolishness of the remark we sometimes hear that no body educated in a state school is any account to the church. Such remarks by Christian educators do the cause of Christian education much harm, and serve no good purpose in establishing a higher standard of Christian education.

The state is the people. If the dominant sentiment of the people is Mohammedan the state will be so. If Mormon, the state will be Mormon. If Christian, the state will be Christian. The assumption that government is necessarily secular in the sense of being anti-Christian is not only false, but dangerous.

The survival of the fittest, a necessary adjunct of the evolution, is but another way of expressing the old dogma of election and reprobation. It assumes the necessity of creating a great many in order to have more to pick from the few he wants. It won't work in redemption. But God's plans are harmonious, therefore it won't work anywhere.

The best and safest revolutions are those which come gradually and silently. The kingdom of God comes without observation.

There has been a great revolution in the faith of the church and the morals of the people. We are less attached to dogma and more to Christliness, and many evils are ostracized now, which once were allowed with impunity.

We have received a catalogue of Weaverville college which is neat and handsome job done by the Asheville Printing company. The catalogue shows an enrollment last year of six seniors, three juniors, thirteen in the sophomore class, thirty-five in the freshman class, and 171 irregular and preparatory; in all 228.

The necessary expenses for board and tuition are from \$108 to \$125 for the year.

The course of study is substantial and quite advanced. There are five teachers. The buildings are ample for school purposes. Board is in private families. The moral and religious influence is excellent. There are three excellent literary societies. The prospects for next year are good. Write to M. A. Yost for catalogue.

Beware of allowing your literary work to degenerate into mere games and plays. We say degenerate, for the purpose and the possibility of the literary work of the League is high. By means of it you may greatly elevate the taste and the life of your young people. But if you yield to the cry for something sensational, and substitute for it plays, etc., you will fail of your end. We do not condemn all games, but we do not see why they should ever form part of a League program. There is time enough and place enough for them at home. Occupy your precious time with something better.

Again we repeat, beware of taking into

your league persons who are not members of the church. Instance upon instance comes under our notice of the evil of this course. It is as sacred as the church and the standard should be kept up as high.

The Mormons.

Doubtless many of our readers have been under the necessity of looking upon a pair of Mormon elders within the last month or two. They have been strolling through the land, thrusting themselves in the homes of our people, imposing their literature upon us, and wherever they can find listeners, proclaiming some of their doctrine. There are more than 2,000 of them distributed in every state in the union, all under the authorities of Salt Lake. They claim to be out solely on a mission to save sinners, and think they should have the sympathy and support of the people. They unchristianize all others and claim that every church is false, while they are the only true church. The Book of Mormon they place on a par with the Bible, and claim to receive revelations now as authoritative as the Bible.

Belief in the person and mission of Joseph Smith is a fundamental article of faith.

Faith in and submission to the Mormon priesthood is essential to future happiness.

They teach that Adam is God, and that Jesus Christ is his son by natural generation. They have a plurality of gods, men becoming gods by practicing the tenets of Mormonism. They believe in polygamy, and though the practice is somewhat suspended, it is with them a sacred and eternal principle.

It is a most corrupt and blasphemous organization. Their elders should receive no sympathy or encouragement. Many who have been caught in their net and gone to them have bitterly repented their folly. Have nothing to do with them, neither bid them God-speed.

Systematic Giving.

The most of our giving is far too haphazard and indefinite. If we should undertake to support the state as we support the church we would soon become bankrupt. It is a saying that nothing is surer than taxes. Taxes are levied proportionally and therefore justly. Every man pays to the support of the state as the Lord hath prospered him, that is in proportion to his ability. The church and all the things of the kingdom are far more valuable to us than state government, since these things make possible a peaceful and happy government. We do not levy taxes for the church, but it is expected of men to tax themselves, make a voluntary offering, and this should be done as systematically and proportionally as taxes. It would be the greatest step in advance we could take if all Christian people would set apart one-tenth of their income for the Lord. But we do not fix the ratio. Every man must do that for himself. By all means, however, fix a ratio and keep it conscientiously.

With this definite and certain income the church can plan intelligently and largely, both at home and abroad, and can push the gospel into the ends of the earth. Let us try it. Many are now doing so, and they like it. May it become the rule rather than the exception.

Asheville District Epworth League Conference

The following is the program of the fifth annual Epworth League Conference of the Asheville District, Western North Carolina Conference, to be held at West Chapel, on the Swannanoa Circuit, on August 26 and 27, 1897.

THURSDAY, AUGUST 26.

Morning Session.

10 o'clock—Devotional Exercises, conducted by Rev. J. M. Downum.

Organization and Election of Officers.

Appointment of Committees.

Address of Welcome—G. M. Garren.

Response—Claud Felmet.

Delegates report.

Afternoon Session.

2.30—Prayer and Praise—Rev. J. A. Sronce.

SPIRITUAL DEPARTMENT.

The Devotional Leader (10 min.)—Rev. Harold Turner.

Revival Work in the Chapter (15 min.)—Rev. E. L. Bain.

General Discussion (20 min.)

The Junior League (10 min.)—Miss Bessie Allen.

DEPARTMENT OF MERCY AND HELP.

How to Help the Poor so as to Prevent Improvidence (10 min.)—Miss Irene McLoud.

How to Visit the Sick (10 min.)—Miss Lula Williams.

General Discussion (20 min.)

The League as a Factor in Missions (10 min.)—Mrs. N. B. McDowell.

SOCIAL DEPARTMENT.

Social Life in the Church and How to Promote It (10 min.)—Miss Terrie E. Buttrick.

Prohibited Amusements—What Shall We Substitute for Them? (10 min.)—Miss Nan C. Weaver.

General Discussion (20 min.)

Temperance and Civic Righteousness (30 min.)—Rev. Chas. W. Byrd, D.D.

Brevard Epworth School (15 min.)—Rev. Fitch Taylor.

FRIDAY, AUGUST 27.

Morning Session.

9.30 o'clock—Prayer Service—Rev. J. T. Henry.

LITERARY DEPARTMENT.

Books and Reading (10 min.)—W. K. Boyd.

How to Manage a Reading Circle (10 min.)—Miss Grace Vandiver.

FINANCE.

The Church Benevolences (10 min.)—J. C. Curtis.

Christian Stewardship (10 min.)—Prof. Archibald A. Jones.

Systematic Giving (10 min.)—B. T. Morris.

General Discussion (20 min.)

Department of Correspondence (15 min.)—Geo. L. Hackney.

11.30—Annual Sermon—Rev. M. A. Smith.

Afternoon Session.

2 o'clock—Reports of Committees.

Where Shall We Hold Next Conference?

Adjournment for a Drive over the Biltmore Estate.

We have taken pains to prepare this program for the League Conference. By reference to it you will find that it embraces every department of League work. To the several

subjects we have assigned leaders who we think will do justice to them. This we have done irrespective of locality.

In the plan that we have adopted it was impossible to place the name of every delegate on the program, but we have left twenty minutes under each topic for open discussion. We consider that time as belonging to the delegates for speeches of from three to five minutes in length. Let every one come to the Conference prepared to claim their time. We most earnestly desire a spirited discussion on all these interesting subjects.

In reference to the drive through the Biltmore Estate, I must state that it is not absolutely certain that we can get a pass. It has been promised provided nothing happens that would make it necessary to close out visitors on that day.

Every one whose name appears on the program will please write to me at Buena Vista, N. C., at once, stating whether you will be there or not.

Respectfully,

GEORGE F. KIRBY,
District President.

From Granite Falls.

DEAR BRO. HACKNEY: Our League elected the following officers at last business meeting: A. C. Sherrill, President; J. A. Houck, first Vice-President; Mrs. D. H. Warlick, second Vice-President; S. M. Carter, third Vice-President; Mrs. J. S. Hickman, Secretary; Miss Grace Teague, Treasurer. We have started a reading circle, and are now reading the Discipline. Will you please publish the list of books for reading course of '97, and give price for the set?

A. C. SHERRILL.

[The titles of the Epworth League Course of Reading for 1897-8, are as follows: "Sketches of Southern Writers," "Eminent Methodists," "Circuit of the Globe," "Foretokens of Immortality." This is the course which begins October 1. The price of the Course has not yet been fixed, but will be very shortly.—EDITOR EPWORTH NEWS.]

Death of Dr. Black.

Rev. Dr. William S. Black, a member of the North Carolina Conference, and Presiding Elder of the Warrenton District, died last week in Raleigh, N. C. Dr. Black was sixty-one years old. He was born in Cokesberg, S. C., and entered the South Carolina Conference in 1855. In 1870 he was transferred to the North Carolina Conference. During the war he was chaplain of the twenty-sixth North Carolina, was for six years the senior editor of the Raleigh Christian Advocate, and for three years superintendent of the Oxford Orphan Asylum. He was twice married. His wife and three children survive him. His death was due to heart disease and was so sudden that none of his children could reach him.

In the death of Dr. Black the North Carolina Conference has suffered a great loss, as he was one of its most prominent members. He has occupied the chief places of influence for the past twenty years.

LOCAL DOTS.

Rev. and Mrs. R. H. Parker of Lexington are visiting their daughter, Mrs. G. A. Greer, in this city.

We are very sorry to hear of the death of the infant child of Rev. and Mrs. J. A. Bowles of Henrietta.

Rev. Dr. Chas. W. Byrd preached to the Confederate veterans at Maple Spring in this county last Sunday morning.

We regret to learn that Rev. J. A. Sronce was prevented from attending the District Conference by the sickness of his wife.

Rev. J. B. Hurley of Winston station has been visiting in the city. He preached a very attractive sermon at Central Church the first Sunday night in August.

Rev. R. D. Sherrill, formerly pastor of North Asheville, and wife are visiting friends in the city. We are glad to learn from him that the work is prospering in Waynesville.

Asheville has been unusually favored recently with the ministrations of preachers of the first order. Bishop Wilson preached at Central last Sunday morning, and Rev. L. W. Crawford at night. Dr. J. C. Kilgo of Trinity College preached at Haywood Street.

The Biblical Assembly is doing well. The services are edifying and entertaining both in the adult and juvenile schools. The night lectures have been of a high order. It is thought that the ministers' conference which commenced last Tuesday is the most profitable yet held.

Meditations.

I have let my thoughts run over the field of mental culture—the need of educating the rising generation and preparing them for the duties and responsibilities of Christian citizens. I have seen fathers who lived hard and made sacrifices to educate a promising son. When educated he loved the saloon and its associates better than books, wife or home. It is useless to say that money expended to educate him was wasted. All reasonable men must acknowledge that intoxicants ruin more men, cause more crimes, put more men in the penitentiary, cause more wives and mothers suffering, make more orphans, put more indigents in county homes, than all other causes put together; and yet I hear some say that we must tax saloons to run public schools. Has it come to this, that we must use blood money in order to educate the poor? So far as I am individually concerned, I would prefer never to have a free school than have it supported by the tears of widows, and hunger and starvation of the children of drunkards. Hunger leads to crimes, crimes to courts, and courts to heavy tax. The Jews would not put blood money in the treasury, and we boast of being better than the Jews, yet we not only use it, but legislate ways to produce it. Go to the home of the drunkard, see the wretchedness, want, misery and suffering, and then ask yourself the question, Am I in any way responsible for this ruin? Did you vote for men in favor of saloons? If so, will not a just God hold you as particeps criminis in this case?

J. A. REAGAN.

They Will Fail.

Certain newspapers in the State have "all of a sudden" joined in an attack upon President Kilgo of Trinity College. It is pretty clear they desire to run him out of the State, and to do this their plan is to sow distrust of him among the Methodist people, even if it is necessary to impugn his character. These papers seem to have all started at once and on the same key; it is easy to believe that they all got word after the great victory at Morehead that the time had come to strike. Argument had failed; old-time epithets must again be resorted to. Now all we have to say to these brethren of the press is, they will fail. Every time they strike President Kilgo they strike Christian education; and every time they strike Christian education they not only help solidify the Methodist people, but they help solidify all the Christian people in North Carolina; all of whom are rallying around President Kilgo. Christian education

for Christians, is the battle-cry in North Carolina. All the cowards—we mean men who shirked duty when the war came—all bourbons, all the political tricksters, all the lobbying educators, all of them combined cannot stop the tide that is rising in North Carolina for Christ in education. A man as strong and true as Dr. Kilgo, a man who has a cause as noble and enduring as he has, can well afford to snap his fingers at the crowd who are seeking to pull him down. They will fail. They cannot touch him. The Christian mothers and fathers of North Carolina have learned that the Christian institutions are the only institutions for their sons and daughters. It will not be long before it is a thing unheard of that a father who has faith in Christ will think of sending his son or daughter to an institution of learning in which Christ as an ideal for the students is not constantly upheld, and His precepts reverently impressed in the classroom.—Biblical Recorder.

Sunday School Convention.

The 15th Annual Convention of the North Carolina Sunday School Association will be held in Winston on the 24th, 25th and 26th of this month. The convention will be attended by Mr. P. H. Bristow (a member of the International Executive Committee) superintendent of Calvary Baptist Sunday School, Washington, D. C., who will deliver an address Tuesday evening, Aug. 24th, on the "Advance Line of Sunday School Work" and will conduct a Sunday School Institute Session, Wednesday afternoon. Addresses will also be delivered by Dr. Jno. C. Kilgo, President of Trinity College, and Prof. J. Y. Joyner, of the State Normal College. Other prominent Sunday School leaders will discuss topics of much interest to those engaged in or in touch with, the cause of Bible instruction. Entertainment will be provided for all delegates. Reduced railroad rates will be secured over all transportation lines.

The Gastonia League.

MR. EDITOR: The Junior Epworth League of the M. E. Church, South, Gastonia, N. C., was organized March 7th, 1897, with eighteen members enrolled. By the careful instruction of our manager, Mrs. B. E. Atkins, our League is becoming more interesting each day. The members are faithful and willing to do any work when called upon, and we hope by the help of God, to fill the measure of our organization as an Epworth League. We find great pleasure in reading THE EPWORTH NEWS and using it in preparing our League lesson.

WM. B. MORRIS, Sec.

Church Music.

It is not easy to criticise church music. There are so many kinds of it that a shot fired in that direction is not liable to take effect in particular or in general. One extreme of the subject may be found in a country church of belated customs where there are no hymn-books in the pews, no instrument to help, and no one to lead the singing. The performance drags on in a monotonous discordant sort of way that furnishes neither pleasure nor inspiration. The other extreme may be found in some pretentious church where a paid choir absorbs most of the hour in a public exhibition of vocal gymnastics. There is no recorded evidence that the Lord takes pleasure in either one of these services. Public worship ought not to be either an entertainment or a punishment. The very first requisite of church music is that it shall be devotional. In order to this end the sentiment of the hymn is superior to the mere music. It follows then that there is a failure just in proportion as the feeble words of a meaningless hymn are lost in a display of voice and the lofty sentiment smothered in a sea of sound. Emotions stirred by such a performance may be pleasant but hardly religious.

We heard recently of a choir leader asking the preacher to throw in a prayer at a certain point so as to break up the monotony of the musical program. We need hardly say that the effect of religious music is lost when it is of a character all out of proportion to the capacity of the congregation. We would laugh at a preacher whose sermon to an unlettered congregation is made up of philosophical statements and theological speculation. The choice performances of the average choir are addressed to a half dozen musical experts in the audience and for the display of vocal skill. Too often those who are expected to inspire religious sentiment by their music are not themselves religious. The sermon ought to be scriptural, and the singing ought to be in perfect harmony not only with the sermon but with the entire service of devotion.—Central Baptist.

Bright and Newsy.

The Epworth League report of the Asheville District Conference, held at Weaverville last week, contained this paragraph: "We recommend the EPWORTH NEWS, a bright, newsy semi-monthly published by Geo. L. Hackney, Asheville, N. C."

If a man is inherently great God will not let him die until he has had some opportunity to show it.—J. B. Hawthorne.

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Asheville, N. C., August 15, 1897.

EDITORIAL NOTES.

Rev. Plato Durham expects to attend Union Theological Seminary.

The infant child of Rev. and Mrs. H. L. Atkins of Charlotte died last Sunday and was interred at Siloam, Surry county, on Monday.

J. E. Schoolfield, the evangelist, has sold his interest in the hardware firm of Schoolfield, Vass & Co., of Danville, Va., to Mr. W. P. Hodnett and will devote the whole of his time to evangelistic work.

Normal life is an unselfish ministry to others. The Son of Man came not to be ministered unto, but to minister and to give his life a ransom for many. Every other true man comes in the same spirit and unto the same end.

It is impossible to too strongly emphasize the necessity of leading the children to Christ in tender years. Pastors are specially called to this work. Pastoral instruction of children means this as well as building them up in faith.

It has been discovered by a writer in the Outlook that family religion is waning. Reasons given are early starts disturbing business and formality in the worship. People always find time for meals. When we come to believe that the life is more than meat, the soul more than the body, we can arrange for a season of live worship every day. Avoid formality and dryness.

In the Trinity College catalogue recently issued, the name of Rev. J. M. Downum is marked with an asterisk as dead. It is seldom a man lives to read his own obituary and we take pleasure in saying that this is a mistake. Bro. Downum is intensely alive and has no idea of "shuffling off this mortal coil" or some years to come. He is pastor of Bethel church, this city, and is doing good and faithful work.

"The News and Hotel Reporter," this city, issued a very creditable "educational number" last week. On the first page, however, we find this base fallacy: "THERE IS NO SIN BUT IGNORANCE." The author of these words, Christopher Marlow, was a free thinker and an athe-

ist. He lived a reckless life and ended his miserable career in a saloon. If we were in the habit of giving gratuitous advice we would warn our friend, the editor of the Reporter, to be more careful in the choice of his selections. He will do more harm than good to the cause he espouses by giving prominence to such misleading statements.

Asheville District Conference.

The District Conference which was held in Weaverville, August 5th-8th, was a most delightful and profitable occasion. It was well attended by delegates from every part of the district. All of the pastors were present except three. Two of these, Revs. J. A. Sronce and T. B. McCurdy, were kept away on account of sickness in the family. Rev. J. B. Hyder was in a revival.

The reports from the work indicated progress. Bishop Key gave great satisfaction. His preaching was of a very high order. The four sermons which he delivered will not soon be forgotten, and they will surely bear much fruit. In the social circle he is a delight and a benediction. His work in the three district conferences which he has attended, and his acquaintance thus formed with the work and the men will be very helpful to his administration at our annual conference. Dr. Kilgo was present and preached and delivered his address on education. Both his sermon and his address were much enjoyed. We are fortunate in this section that there is among us but little of that agitation and alignment on the educational question which is said to be so rife east of the mountain. Here we can admire Dr. Kilgo and hurrah for Trinity without suspicion of antagonizing other schools. We hope Dr. Kilgo's visit here may secure some students for the college and result in drawing us closer to Trinity College.

Brother Crawford was present representing the Advocate. He made a nice speech in which he set forth the purpose and policy of the paper as a peace maker and friend to every school and every good work in the state. We greatly regretted that Brother Richardson could not be here. He was well represented by Rev. W. H. Belt, who displayed a good supply of books, and we hope left many of them in the place.

Rev. K. C. Atkins, of Morristown, was a welcome visitor to the conference and greatly enjoyed mingling with his old friends, and preached to the great delight of many.

The Lord's supper was administered Saturday morning after the sermon. There was a love feast held Sunday morning and a young people's mass

meeting Sunday afternoon, addressed by Revs. W. H. Willis and G. T. Rowe.

Rev. James Atkins, D. D., was present as a member of the conference and made an interesting and effective talk on the Sunday School literature.

Weaverville gave elegant and ample entertainment, and greatly enjoyed the conference.

The delegates to the annual conference are: J. C. Curtis, Rev. J. A. Reagan, A. Cannon and R. P. Walker.

C. M. Lance was licensed to preach. Harold Turner and W. A. Mitchell were recommended to the annual conference for admission on trial.

Methodist Unity.

There are not two Methodist Episcopal churches in the United States, but two legislative jurisdictions of the one church. In fact, there is only one Methodist church in the world. The doctrine and spirit is the same everywhere. There are many jurisdictions, one or two or three in England, one in Canada, two in the United States.

These jurisdictions have been set off by legal enactments for sufficient reasons. Others are now desired, as in Japan and India. The central conference in India already has considerable legislative powers. Soon one will be needed in Mexico, then in Brazil and after awhile in Africa.

To be world-wide, the Methodist church must have the power of subdivision. The ecumenical conference should be adjusted as the general bond of connection with supervising powers, and each jurisdiction allowed large liberty of legislation for local needs and conditions.

President Archibald A. Jones.

In a letter to the N. C. Christian Advocate, Rev. C. M. Bishop writes some excellent things of our new president of Asheville female college. He says: "Mr. Jones assumed the presidency of Central college Mo., when it was near collapse and brought it up to a first place among the colleges of Missouri. He has lofty ideas of educational work, has the faculty of surrounding himself with the most accomplished instructors. He is without exception the best disciplinarian I ever saw. * * * Knowing President Jones intimately as I do, having been his pastor for two years, and knowing Asheville as I do, having been pastor there for two years also, I feel confident that the college there will enter upon a new career that will even eclipse its noble past; and I believe that it is easily among the possibilities that it may grow in a few years into the greatest school for young women in the south."

We are indeed delighted to have such nice things to record of Mr. Jones. From what we have seen of his plans and spirit, we are ready to endorse all this and more. We need such a school, and we earnestly hope that Mr. Jones will meet with abundant success even at the beginning.

Brevard School—Help.

The following letter speaks for itself and brings to light a worthy case where some help will do much. The writer of the letter is one of our pupils in the school. Who will respond?

Mr. Taylor:

My brother has wanted me to write to you ever since I came home and told him how well I liked the school. He sees it has done me so much good, he thinks he would like to go too if he can.

He would write himself but he can't write. He wants to know upon what terms he can go next term. He has no money to pay his way now, but says if somebody would help him, he would pay them back when he makes it, that he doesn't want to grow up and not know anything. He is fifteen years old and has not been to school worth anything.

If you can help him or tell him any way he can get to go to school please let me know. If you can't, let me know for I don't see any peace with him, he wants to hear so bad. I worked until I got in school, and now I am going to work until I get my oldest brother in school. The closest school to us is eight miles and he can't go so far and pay two dollars per month.

Yours truly,

This is only one of many who are hungering for knowledge and who are shut off from it by the circumstances of their life. What better outlay can one make than to invest in that sort of life? This school is trying to supply such demands. We are dependent upon the good will and charity of those interested in such things.

Licensing Vice.

Of all the vicious things done by legislative and governing boards, the worst is licensing vice for the money that is in it.

For a man who believes licensing, legalizing saloons, is a good thing and proper, we have some pity. He is blind to the truth, and maybe not very capable of moral distinctions. But when a man is capable and informed, and has convictions, and really thinks it a great wrong, votes for license because the city can't run without it, he becomes a veritable Judas, selling his Lord, the virtue, the peace, the home life of his people for money with which to improve the city. He would build pavements with the hearts and virtue of his people, and he himself tramples on the highest principles and yields his heroism at the crucial point.

If a city can't run without the money from saloons, it ought to repeal its charter. It is never right to do evil that good may come.

By keeping up a city with such money, every citizen is forced into a moral alliance with the nefarious business, since these saloon men pay part of his legitimate taxes.

But it is said that it is better to regulate them than to turn loose the blind tiger. Better a thousand blind tigers bearing the stamp of the outlaw, and coming under the execrations of all good people,

than to legalize a business and give it an air of respectability, which thrives most where people are ruined most, and whose the very business demands the greatest temptations placed in the way of the unsuspecting. These open saloons legalized are the death traps to young men, thousands of whom are caught every year, who would not come into the jaws of the blind tiger. The old toper and sot will get his drink somehow. We cannot legislate it out of him, but we can say to men, you shall not conduct a business which leads you to ply all your enticing arts to decoy and destroy our youths. If it is really true that their money is such a necessity to the city then we should help them get as many victims as possible, for the more drunkards, the more saloons and the larger income to the city. You can't escape the logic of this reasoning. The men who encourage the saloons are helping make drunkards, and on the above hypothesis, the more the better.

No Opposition to State Schools.

The Concord Times heard Dr. Kilgo lecture on Christian Education in Concord, and says there was nothing in the address which the friends of the state university could object to, and that this is the identical address which he has delivered at many places in the state.

Dr. Kilgo heartily advocates Christian education, that is, education or character building on the basis of Christ's life and teaching, and the teaching of the Bible in schools.

He admits the possibility of a school owned and controlled by the church being non-Christian, and implies that a state school, graded school, public school or private school may be Christians. In his strong way of putting things, he sometimes seem to intimate the Romish contention that all schools receiving state funds and run in the interest of all the people, are necessarily godless, and at this apparent intimation many revolt.

No intelligent Methodist will take the Mediaeval ground that state schools are necessarily non-Christian. The Christian sentiment is so thoroughly inwrought, and the conquering Christ has made such advances, that not only schools and colleges, but everything is coming gladly under his sway. In this country there is absolutely no reason why all our education should not be Christian in the largest and best sense. The advanced movement really means not only that this may be, but that it must be.

Methodists are not going to fight the public schools. We look to them, if properly managed, as the bulwark of our liberty, next to the church itself. The very same argument which demands public schools applies to technological schools and industrial schools. Nor do we sympathize with the sometimes expressed idea that higher education is a luxury. It is as necessary in its sphere as the elementary education, and needs as much the sympathy and support of all the people. None of us

want a godless education anywhere, and we expect to contend earnestly for this faith unto the end; until the state university, all our state schools, public schools and all private schools, as well as all church schools, shall be Christian. The kingdom of heaven is like leaven which a woman took and hid in three measures of meal till the whole was leavened. Character building or education in its entirety is to become learned with the Christly spirit.

The Methodists have no merely personal ends to serve. They are not building colleges as an end, but as a means to the great end. They do not seek denominational aggrandizement at the expense of other people, or at all as an end, but we are determined to do our part in furnishing object lessons of the right sort of education and in Christianizing the entire field of education. We do this best at present by standing by our own, but we have the warmest good will to all others. D. A.

The Difference.

Editor Palmore, of the St. Louis Christian Advocate, thus describes the difference between the Northern and Southern girl:

"When we see the average Southern girl, we generally feel like volunteering our services for protection, to see that no harm befalls her. When we see the average Northern girl, we feel like putting ourself under her protecting care, that she may see that no harm befalls us."

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EDITED BY REV. GEO. F. KIRBY, A. M.

TOPIC FOR AUGUST—ST. PAUL AS A MAN OF PRAYER.

Aug. 15—The Prayer at the Shipwreck.

Acts xxvii, 23, 24.

Since we left Paul taking leave of his friends at Tyre, he has reached Jerusalem, been arrested, and taken before the Roman governor. Fearing injustice on the part of Festus he appealed to Caesar. Consequently we find him with other prisoners on shipboard making toward Rome.

Paul was one of those master spirits before whom all men bow, and before the voyage ended he had become virtually captain and commander. After entering into a place called the Fair Haven which is near the city of Lasea, Paul foretold disastrous trouble ahead, but the Centurian believing the master of the ship more than Paul, advised to depart. At first a fair wind blew, but afterwards a tempestuous wind arose and the ship was caught and could not bear up against the wind. It was under these circumstances that Paul comes to the front displaying his great genius for leadership.

So great was the tempest that all hope of safety was lost. But Paul goes directly to the one source of help, and, after a long time of abstinence, and communion with the one whose voice the winds and the waves obey is assured that all will be well.

How was Paul assured of this? There was no may be, no supposition, no I think so, but I know. Paul says, "There stood by me this night the angel of God." He it was who came riding the storm and whispered in Paul's ear, "Fear not, Paul, thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee." Paul's work was still unfinished. The grand hero of the cross must stand before crowned heads, must establish the gospel in the imperial city.

Mark the confidence with which Paul speaks. He does not talk as though he had a dream of doubtful interpretation, but he speaks with authority, for he had gotten his information directly from heaven. "There shall be no loss of any man's life among you." The authority with which he spoke inspired the ship's crew with confidence.

Notice in the 23d verse Paul's expression, "God, whose I am and whom I serve." He acknowledges God's complete ownership. I am God's. But that is not all. Not only do I belong to God, but I serve him as a willing servant. No one can be a true follower of God, no one can belong to God who does not serve him. My reader, do you belong to God—are you his? Are your hands, your feet, your mind, your time, your talent, your means his? Can you say with Paul, "God whose I am?" Are you ready at all times to do his bidding? Can you say again with Paul, "God whom I serve?"

Paul, so far as we know was the only Christian in this company, yet so great

was his superiority and the superiority of his religion that he won all—"God hath given thee all that sail with thee." I think Paul must have counted this great compensation for shipwreck and privation. My dear Leaguers, if we belong to God and serve him, if we let the gospel light shine in us, God will give us those who sail with us on life's voyage.

TOPIC FOR AUGUST 22.

Paul's Prayer for the Churches.

Rom. i, 9; I Thess. iii, 10-13; Heb. xiii, 20, 21.

St. Paul, like his Master, was pre-eminently a man of prayer. His epistles abound in passages of the deepest devotion and the loftiest spiritual aspiration. He commenced his Christian life with prayer—"Behold he prayeth"—and he lived and labored to the end in the atmosphere of prayer. No one who reads his writings with care can fail to be impressed with the frequency with which he appeals to his invisible Master as present with him while he writes. He spreads the parchment as it were before the Lord, and lifting up his soul in prayer to him he receives his message and in prayer writes it down. He makes us feel as we read his epistles that the Lord was constantly at his right hand.

It would be interesting and profitable to study the passages assigned us on this occasion as the vehicles of Paul's theology, but that would require more time and larger space than we have at our command.

It was perhaps the purpose of the committee who assigned the topics and selected the texts to direct our thought chiefly to Paul's habit of praying for the churches which he had established without any special reference to the character of the petitions contained in his prayers. Taking this view we are impressed first of all with the fact that he prayed without ceasing. "For God is my witness, whom I serve with my spirit in the gospel of his Son, that without ceasing I make mention of you always in my prayers."

He recognized their constant need of divine help and blessing. There is an important lesson here for us. The church of God needs our prayers quite as much as the world of sinners, and in remembering it we should be constant and persevering. But we cannot pass by the prayer contained in the passage from Thess. without noting the burden of that prayer.

1. The perfecting of their faith. The church of Thessalonica was remarkable for its faith, and Paul reminds them in another part of the epistle that he was comforted by a recollection of their faith, but he recognized the imperfection which clings to the faith even of the best of God's people, and was anxious to see them that by earnest Christian instruction he might perfect them in Christian truth and give them a strong and confident hope.

2. He prayed that they might increase in love. Love is assigned the place of pre-eminence among the Christian graces. It is the dominant trait of true Christianity. And while the Thessalonians had felt its power, they needed

that it should be kindled afresh in their hearts and burn with increasing fervor.

3. He prayed that they might be established in holiness. Holiness of heart and life is the privilege and duty of every child of God. We sometimes underestimate the privilege of believers because of the fanaticism that has been propagated in the name of holiness. If there is a doctrine clearly taught in the Word of God, it is that believers may be and should be holy even as God is holy. Let us avoid all man-made methods of attaining this experience and pray constantly that God may lead us by his own spirit into this blessed experience of superiority to sin.

TOPIC FOR AUGUST 29.

Paul's Prayer for Himself.

I Cor. xiv, 15; Acts xvi, 25; II Cor. xii, 8.

In our text from Corinthians Paul gives us two important rules to be observed in prayer. 1. Pray with the spirit. Paul means that prayer is something more than an intellectual operation. Some of the most beautiful and finished prayers we have ever heard, so far as the language and delivery were concerned, have been the most powerless and some of the most crude and illogical in form have been the most powerful. I once witnessed the answer to a prayer of one sentence offered by a timid, uncultivated Christian man, in which the whole congregation was overwhelmed with the power of the Holy Spirit, and sinners convicted, penitents converted and believers made to rejoice.

2. Pray with the understanding. Meaningless ejaculations are not prayer. The repetition of stereotyped formulas is not prayer. Prayer should spring from the reason, and be adapted to the occasion on which it is offered and should intelligently represent the wants of him who prays at the throne of grace.

Our second passage taken from Acts 14:25 gives us an account of the praying of Paul and Silas in the Philipian jail. The circumstances under which they prayed were peculiarly painful and distressing. Here we learn to go to God with our severest trials and deepest distresses. The words of their prayers are not recorded, but we can readily conjecture the subjects of them from the answer they secured. While they prayed an earthquake prevailed, the prison doors were opened, the fetters of the prisoners were broken, and the jailer was convicted of sin and converted to God.

The third passage II Cor. 12:8 has reference to the thorn in the flesh experienced by Paul. We have no account what it was. Many indeed have been the conjectures in reference to it, but no one has ever been able to discover what the peculiar nature of the affliction was, and we need not waste our time with theories about it. All we need to know is that Paul made this physical affliction a subject of prayer. And while the prayer for its removal was not answered the spirit of his prayer was answered in the bestowal of the needed grace to bear it. God answers our prayers in his own way, and we should be thankful that he does, for he is all-wise and knows what is best.

THE SOUTHERN RAILWAY.

Time Table.

In Effect June 20, 1897.

NO. 15.	(Central Time.)	NO. 16
9:25am Lv ... Norfolk...	Ar 5:25pm	
9:45am Lv Pinner's Point	Ar 5:05pm	
2:30pm Ar ... Selma ...	Lv 12:50pm	
2:35pm Lv ... Selma ...	Ar 12:45pm	
3:40pm Lv ... Raleigh ...	Lv 11:45am	
4:38pm Lv ... Durham ...	Lv 10:52am	
6:45pm Ar ... Greensboro...	Lv 8:50am	
6:55pm Lv ... Greensboro...	Ar 8:25am	
7:12pm Lv ... High Point...	Ar 8:20am	
8:15pm Ar Salisbury (ET)	Lv 7:10am	
7:55pm Lv Salisbury (CT)	Ar 6:00am	
8:18pm Lv ... Cleveland ...	Lv 5:38am	
8:40pm Lv ... Statesville ...	Lv 5:16am	
9:15pm Lv ... Newton ...	Lv 4:39am	
9:30pm Lv ... Hickory ...	Lv 4:23am	
9:46pm Lv Connelly Sp'gs	Lv 4:06am	
10:02pm Lv ... Morganton ...	Lv 3:49am	
10:35pm Lv ... Marion ...	Lv 3:15am	
10:53pm Lv ... Old Fort ...	Lv 2:55am	
12:04am Lv ... Biltmore ...	Lv 1:51am	
12:12am Ar ... Asheville ...	Lv 1:44am	
12:17am Ar ... Asheville ...	Ar 1:39am	
1:29am Ar ... Hot Springs ...	Lv 12:23am	
3:00am Ar ... Morristown ...	Lv 10:55pm	
4:00am Ar ... Knoxville ...	Lv 9:50pm	
4:05am Lv ... Knoxville ...	Ar 9:55pm	
6:39am Lv ... Cleveland ...	Lv 7:19pm	
7:40am Ar Chattanooga	Lv 6:20pm	
1:35pm Ar ... Nashville ...	Lv 12:25pm	

EASTBOUND	6	12
Lv Chattanooga	8:30am	4:05am
Lv Knoxville	12:05pm	8:25am
Lv Morristown	1:25pm	9:50am
Lv Hot Springs	3:15pm	11:46am
Ar Asheville	4:35pm	1:15pm

	38
Lv Asheville	1:25pm
Lv Biltmore	1:35pm
Lv Round Knob	2:35pm
Lv Marion	3:32pm
Lv Morganton	4:11pm
Ar Hickory	4:50pm
Ar Newton	5:08pm
Ar Salisbury	6:40pm
Lv Salisbury	9:36pm
Lv Greensboro	10:44pm
Ar Danville	12:00am
Ar Lynchburg	1:58am
Ar Charlottesville	3:35am
Ar Washington	6:42am
Ar Baltimore	8:00am
Ar Philadelphia	10:15am
Ar New York	12:43pm
Ar Richmond	6:00am
Ar Durham	5:30am
Ar Raleigh	7:10am
Ar Goldsboro	1:10pm

WESTBOUND	11	37
Lv Goldsboro	4:45pm	
Lv Raleigh	2:00am	
Lv Durham	3:30am	
Lv Richmond	2:00am	
Lv New York	4:30pm	
Lv Philadelphia	6:55pm	
Lv Baltimore	9:20am	
Lv Washington	10:43pm	
Lv Charlottesville	1:55am	
Lv Lynchburg	3:45am	
Lv Danville	6:05am	
Lv Greensboro	7:32am	
Ar Salisbury	9:37am	8:17am

(Central Time.)

Lv Salisbury	8:55am	
Ar Statesville	9:46am	
Ar Newton	10:26am	
Lv Hickory	10:47am	
Ar Morganton	11:25am	
Ar Marion	12:12pm	
Ar Round Knob	12:50pm	
Ar Biltmore	2:15pm	
Ar Asheville	2:25pm	NO. 5.
Lv Asheville	2:30pm	6:15am
Lv Hot Springs	3:52pm	7:39am
Lv Morristown	5:55pm	9:30am
Ar Knoxville	7:40pm	11:00am

Ar Chattanooga	11:35pm	7:40pm
Ar Nashville	6:45am	6:45am
MURPHY BRANCH	17	Mixed 67
Lv Asheville	4:40pm	9:00am
Lv Waynesville	6:05pm	11:30am
Ar Balsam	6:30pm	12:15pm
Ar Bryson City	8:40pm	3:30pm
Ar Andrews		6:45pm
Ar Tomotla		7:37pm
Ar Murphy		8:00pm

	18	Mixed 66
Lv Murphy		4:30am
Lv Tomotla		4:50am
Ar Andrews		5:20am
Lv Bryson City		8:40am
Lv Balsam	8:20am	11:30pm
Lv Balsam		10:05am
Lv Waynesville	10:30am	1:15pm
Ar Asheville	12:01pm	3:35pm

A. & S. ROAD.	10	14	8
Lv Asheville	2:05pm	7:20am	8:00pm
	(Eastern Time.)		
Lv Asheville	3:05pm	8:20am	9:00pm
Lv Biltmore	3:15pm	8:28am	9:10pm
Lv Hendersonville	4:00pm	9:18am	9:58pm
Lv Tryon	5:00pm	10:20am	11:02pm
Lv Spartanburg	6:08pm	11:28am	12:10am
Ar Union	7:15pm	12:45pm	
Lv Alston	8:53pm	2:45pm	
Ar Columbia	9:30pm	3:35pm	
	(Central Time.)		
Ar Savannah	5:00am		
Ar Jacksonville	9:10am		

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MR. EDITOR: During these dark nights I have been looking on the other side of folks and I saw:

Church members in a deep study while the collection was being taken.

Some church members who attend church so little that they look like they are ashamed when they do go.

Brethren and sisters who have about enough religion to insult the church collector when he is collecting dues.

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Spiritual Fruit Bearing.

How may I be spiritually fruitful? When a soul earnestly seeks such knowledge the desire of the heart will surely be fulfilled, for "Blessed are they that do hunger and thirst after righteousness for they shall be filled." Christ gave the key to fruitfulness in the parable of the vine and branches, John xv, when he said, "He that abideth in me and I in him, the same bringeth forth much fruit." Lay emphasis upon "abide in me" and "much fruit," for therein we see cause and effect. And what is it to abide in Jesus? and how shall I meet this condition?

Abiding in Christ is maintaining a right attitude toward him. We may, if we are truly regenerated we will have seasons at least when we take this right attitude. But it is God's will that we should keep in this attitude. This truth is beautifully set forth and illustrated in I Cor. 3 : 9, "Ye are God's husbandry." This is a parable in concisest language. Naturally we are like soil of the great American desert, which has to be irrigated before it can produce a harvest. Christ reclaims the soul which transforms the barren desert into a blooming garden. The Holy Spirit is the cleansing flood which irrigates the soul, the Word of God is the seed, and by chastisement and persecution, as well as by the Word of truth, the divine husbandman cultivates his garden that it may bring forth much fruit. To work this transformation within the believer is the plan of God and the passion of Jesus Christ. But unlike the barren desert of nature we can elect whether or no this work of God within us goes on or is suspended. See Phil. 2 : 12-13. The attitude of abiding is to yield the soul, the whole nature and life into the hands of Christ, to let him perform this work which he so longs to do. The right attitude is one of a surrendered will, submissive to the Father's appointments whether they come as clouds or sunshine, and obedient to the call of Christ; an attitude of devotion and praise, of trust and watchful prayer, lest we grieve our Lord, and hinder his holy purpose to make us happy and useful.

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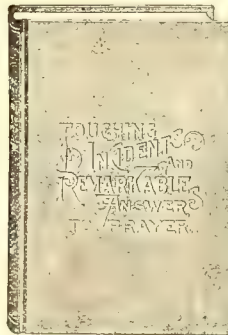
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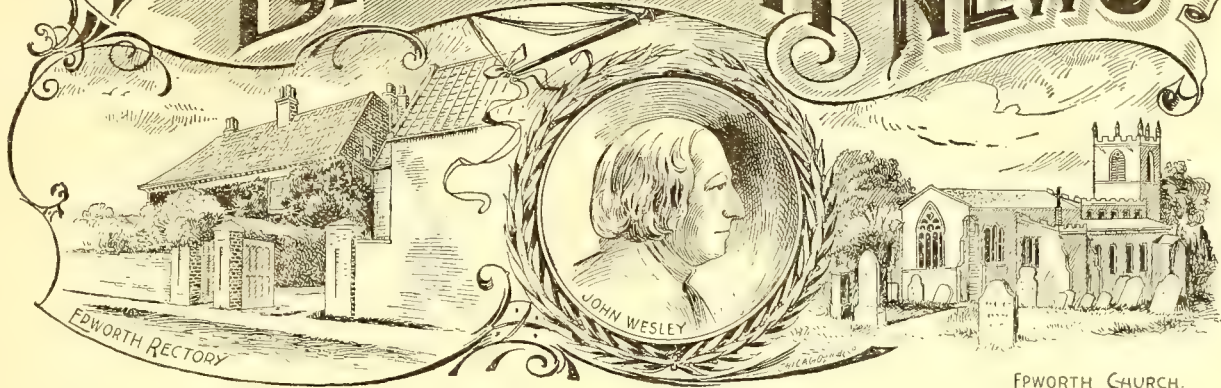
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THE EPWORTH NEWS



PUBLISHED IN THE INTEREST OF THE EPWORTH LEAGUES OF NORTH CAROLINA.

VOL. V.

ASHEVILLE, N. C., SEPTEMBER 15, 1897.

No. 24.

The Stranger.

There are two sides to every question, and—to every stranger. That is to say, the newcomer to the church and League ought to be greeted and ought to greet. Of course, if he be neither Christian nor church member, one expects him to stand in the place of strangers. But for any one who has named the name of Christ to get huffy because "no one spoke to me" is an indication of something wrong. Whose house are you in? Their Father's house? No. You must change the pronoun to first person possessive. "My Father's house." Then, you, too, are one of the host, with your brothers and sisters in Christ. What if that church-member nearest you forgets to speak? Hold out your hand as if you were at home and speak the greeting that becomes the hour. You cannot? Then we will tell you what is the matter: You did not learn to do this when you were at home and some one else was the stranger. "Charity seeketh not her own." The greeting in a new church home is your due, your "own." Seek it not. Greet some one else, and note how quickly "the home feeling" comes.—Epworth Herald.

Try Again.

It is easy to start a League. The trouble is to keep it going. Many run well for a while, then the interest dies down, and the league ceases. That is true of nearly everything, so it need not surprise or discourage us. Let us try again. See if we cannot revive the languishing league. Try new plans. Be in earnest. Resolve that the work shall go ahead. Put a little enthusiasm into it. Maybe it never had any. If the trouble was that it had nothing else,

then put a little intelligent study into it. One young man or woman with a clear idea of what to do, and a firm purpose to do it, can create enough interest in any church to make the league a success. You need to have faith in God and some spirituality, and resolve to achieve success. Try again; and if then you don't succeed, why—try again.—Epworth Era.

The Usher.

We read recently of a church in which the ushers are supplied with cards. When a stranger is seated the usher hands a card to a member of the church near by. On the card is written:

The person I have just ushered into a pew near you is a stranger. Be sure to greet him (or her) at the close of the service with a cordial grasp of the hand and a warm invitation to come and worship with us again. By request of the pastor and church committee.

Back Seats.

A back seat may be as comfortable as any in the room, but whisperers, scorners, church-loafers, light-headed girls, and soft brained boys always seek that place. A thoroughly religious Epworthian who wants to make every meeting a success is not afraid of the front seats. Backsliding in heart is often accompanied by backslipping in seat.—Exchange.

Sliced Questions.

Berean Chapter, Camden, O., tells of a pleasant social evening spent with sliced questions. Plainly written on card-board were questions on church history, Epworth League work, and current events. The slips were cut in two and indiscriminately distributed. A merry hunt for other halves

then ensued. Mates being secured, the happy couple then sat down to solve the query. When all the questions were "matched" the president called the members and the answers were given. Those who failed to make answer were served to special refreshments at an "all-fools" table.

It's Wrong!

In teaching the lesson recently on the second coming of Christ in some way the question of modern amusements came up and some of the scholars of the class took the position that it was no harm to go to the theatre or to play cards at a whist party or to go to the ball, etc. The faithful teacher waited until the scholar had stated his position and then asked:

"Do you believe that Christ is coming again?"

"Yes."

"Do you know when?"

"No; he may come at any time," answered the scholar.

"Well, suppose he came to-morrow night would you like him to find you in a ball room, or theatre, or bar room, or by the card table?"

With head bowed the scholar answered, "No."

But if he came, would you like him to find you doing good, in his service, in prayer, in praise, in glorifying his Holy Name?"

"Yes."

With this impression made, the teacher laid down this rule to his class: "Live every day like that day was the last."

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Look Out!

The Epworth News.

PUBLISHED SEMI-MONTHLY.

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GEO. L. HACKNEY,
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This Page is Edited by Dr. Atkins.

EDITORIAL.

A good test of the sincerity of a Christian worker is whether he will work up to his best in obscurity.

One may be very active and zealous in the church when the bottom motive is to have the praise of men.

The Evangelical Lutheran missionary society of Leipzig reports an increase in India for the past year of 1,000 souls.

The Outlook has discovered that Protestants in the United States are increasing faster than Roman Catholics, and orthodox Christians than Unitarians.

The Japan Conference of the Methodist Episcopal church reported 3,524 full members, 1,189 probationers, 600 baptisms, 8,055 Sunday school scholars, \$3,096 paid pastors, \$2,000 current expenses. This is only one branch of the church operating in Japan. What must it all be?

At the last session of the Tennessee conference a committee was appointed to take steps to inaugurate a conference organ. After a number of meetings this committee called into conference with them Rev. R. N. Price, editor of the Holston Methodist and D. W. Patton, publisher, and adopted the Holston Methodist as their conference organ. This arrangement will hold until the sessions of the two conferences, and will then probably become permanent. Of course the name will be changed and possibly the place of publication. This will give a better field for the paper and ought to improve it.

An Apology to Dr. Kilgo.

Sometime ago we said that Dr. Kilgo's address on Christian education rightly construed is not antagonistic to state schools. The Christian Advocate and Concord Times, both friendly to Dr. Kilgo, had expressed the same sentiment. We thought we were saying a good word for Dr. Kilgo. But the

last Christian Educator, Dr. Kilgo's organ, says we were trying to belittle and emasculate Dr. Kilgo's address, taking all the point out of it, etc. If in saying that Dr. Kilgo is not fighting state schools, we have offended him we beg his pardon and promise not to repeat the offense. We are with him in his strong advocacy of Christian education and in his fight against evils in education, but we cannot stand by him in a fight against state schools, including the public schools, graded schools, the Normal and Industrial, the A. & M. College, the University, the school for the blind and for the deaf, and the Orphan asylum. The work these are doing is too much like Christian work for a Christian to fight.

We are surprised that the organ of a Christian college should take the lead in urging the unconstitutionality of religion in state schools. If some infidel had taken this position we should not have been surprised. The articles cited from the constitution do not prove the premise, besides constitutions are in letter and in spirit and are subject to change and many a man made constitution has crumbled before the coming kingdom. We believe in Christian education, church colleges and Christian influence in all education, and think the church schools ought to set a good example and help others up to the same high level.

Thoughts on Education.

If education is character building it is well nigh done when a boy enters the higher colleges. Very few should enter before sixteen. By that time if the church and the home have fulfilled their mission the character is formed, the foundation is all laid and the habit of life fixed. Henceforth the truly educated becomes a positive force rather than a passive subject.

If a school or college under state control is essentially non-Christian it is because it is supported in part by everybody's money and conducted for everybody's benefit. If for this reason it is non-Christian, then every public school is essentially so, for they are supported wholly by everybody's money, and if they tend to restore paganism we should espouse the contention of the Roman Catholics and declare a crusade against the whole business.

Education in the sense of character building is much more the work of the church and of the home than of the school, a very small part of it belongs to the school. But Christian civilization should demand that the school not only shall not hinder but also shall contribute to the church and home training.

The true grounds for education by the church is not that the church is the only body that can do it safely, but that there is so much demand for it that every available force shall be enlisted. It is the duty of the church to leave the whole of it with the pure and exalted principles and life of Christ.

One of the wildest heresies in education is the doctrine we sometimes hear that higher education is a luxury. The church is really undertaking no other kind. Are

we making all this ado and straining every nerve just to furnish a luxury to a few? High education is as much a necessity as low, and we are weak at many points for lack of the highest, to get which we must needs go to other lands.

Christianity is too much divided to undertake universal education. If we were all one, or if all could federate and unite on this work there would be some hope of success. If all the sects or denominations should follow the example of the Catholics and strive for parish schools wherever there is a church there would be division, rivalry, contention, weakness, and, often, failure.

The good citizens should insist that partisan politics have no place in the management of public schools and colleges under state control.

If the church will hold together every denomination can have a college in every state, and the field of the preparatory or high school is open to all, and greatly needs to be cultivated.

The church should establish most of its schools for the benefit of the poor. "The poor have the gospel preached unto them."

Some very well educated persons were never in college at all. Some with ignorance of the elements of learning have succeeded in life, but that is no argument against college training. Every one should if possible take a full course at college, the fuller the better.

There is a sense in which education is an equipment for life, rather than character building.

Mental training is a realm altogether distinct from morals and religion. Ignorance is not sin, neither is mental training righteousness. Some very vicious men are highly educated.

The Weakness of Words.

Can you begin to pray? That will do. Can you commit to memory some other man's little prayer and make it your own by spiritual appropriation? That will do. There are sundry little prayers in the Bible put there to be adopted. Men adopt a little child, men adopt foundlings; here are prayers that are meant to be adopted in your heart's family: "God be merciful unto me a sinner!" It would be a poor memory that could not retain that little prayer. Yet it is only little in words; in meaning it is large as sin and vast as mercy divine. Can you recite one half of it? Can you get as far as "God be merciful?" If there you are stopped by a sob of the heart, God knows the rest. It is an utterance of His own inspiration; He gave it, He answered it; He gives it always, He always answers it. Add nothing to that perfectness. There is an integrity which we cannot increase; there are flowers we ought not to paint. Your prayer, therefore, is not little or poor because it is not uttered in words, or because words will not come fluently, or because words only put your heart to deeper shame. The prayer is in the purpose, not in the utterance.—Joseph Parker, D. D.

Three P's.

BY R. WILLIAM COWAN.

Ho, boys ! I'd like to say to you,
 As if I were your father,
 With earnest mind and good intent,
 A word—or three words rather.

Pluck, Purpose, Perseverance they;
 I call them simply glorious,
 For they who have and use them well
 Shall surely be victorious.

Purpose sees something to be done
 For our own good or neighbor's;
 Pluck dares to do it, and in faith
 For the great object labors.

But Pluck and Purpose both are vain,
 As teaches many a story;
 'Tis Perseverance wins the day,
 And leads the boys to glory.
 —Golden Days.

 COMMUNICATIONS.
The League as a Factor in Missions.*

"These are Heaven's men-at-arms
 In van or rear; informed or ignorant
 Of whither battle rolls, and what shall
 prove
 Its issue; and for them, whether high spoils
 Of victory at last—the Leader's eye
 'Ware of their wounds—or some forgotten
 grave,
 Where they that gained Him glory sleep
 unarmed:
 Always to orders loyal, standing fast
 In what post be assigned; in life and death
 Right-minded;—loving God
 With lowly heart; and earnest, striving
 soul
 Which trusted, seeing darkly; loving man
 For brotherhood and God that lives in
 man."

O, brave young soldier of the cross, enlisted under the banner of One who has never known defeat, what are these orders of your Captain? Your presence in the camp is a pledge of loyalty. Would it not be well if we should recall the stipulation of our commission. We, the veterans of a hundred battles with our wily foe, and you with the flush of youth upon your faces just starting to the war; your dauntless courage and high, beautiful faith thrilling our older hearts with an ecstasy of hope? From thousands of throats as with one voice, we hear: "Go, ye, and teach all nations, and lo, I am with you"—how long? —"Even to the end." Thus we see that for a Christian there is no divorce from the spirit of missions. But one may ask, "And must we cross the seas to take the gospel into heathen lands? Is this what is conveyed in the term missions?" The answer to the first query must be yes, if

* A paper read by Mrs. N. B. McDowell, of Weaverville, N. C., before the Asheville District Epworth League Conference.

in that way the spirit leads; but this is not the only condition of the plan. There is work at home: "The Greek is at your door."

In "Important Information for Southern Methodists," issued by our publishers at Nashville, we learn this: "There are more than 2,000,000 foreigners on our shores from those lands in which we have missions." They have come to us; and born upon our soil are other millions who need your ministrations; not the poor alone, but all who are perishing of heart—hunger—beggar or banker, prince or pauper, in vesture of rags, or clothed in "purple and fine linen," daintily fed or subsisting on husks—wherever there is discontent or gloom, reflect from your hearts, made luminous by the holy light of the Sun of Righteousness that radiance that dispels shadows and brings peace to the "Hearts of men upon earth, That rested not from their birth, To rest as the wild waters rest With colors of Heaven on their breast."

Learn the deep truth of a recent Sunday school lesson, that more than eloquence, beneficence or martyrdom is love. Know for yourselves that "He that loveth his brother abideth in the light":

"For life, with all it yields of joy and woe,
 And hope and fear,
 Is just our chance o' the prize of learning
 love,

How love might be, hath been indeed, and
 is—

The love that tops the might, the Christ
 in God."

I would make this practical. I would help you if in my power; if known to me, to understand your relations to others, how far you are, in truth, your "brother's keeper."

Can you receive a help whereby you grow into the stature of a child of God and withhold, uncondemned, that help from one of God's creatures in need? Everyone is in need who has not drunk of the water of life and felt within him the kingdom of heaven, which is "righteousness and peace and joy in the Holy Ghost." Read Ezekiel's warning, it may quicken the conscience: "When I say unto the wicked, O, wicked man, thou shalt surely die, if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand."

Do you not recommend to others books that you have read and enjoyed, schools you have honored with your patronage, merchandise whose excellence you have tested? Does shyness prevent your speaking to your companions of the "Book of Life," the Teacher who "spake as never man spake," and the "pearl of great price?" I know the silent influence of consistent living cannot be overestimated, but there is a force perhaps unknown elsewhere in the gracious music of a human voice, conveying a tender solicitude for our redemption from evil, and an earnest, loving look of kindly interest and sympathy is often worth more than gold.

I would not have you think that your mission work must be all sentiment; the division under which my topic is found is significantly styled, "Mercy and Help," implying work for both heart and hand, but I would emphasize the personal element in all your efforts, for I believe with Lowell that and those we aid are most benefitted by

"Not what we give, but what we share,—
 For the gift without the giver is bare."

In the Western North Carolina conference, you, as Leaguers, have a special object for your benevolences, being pledged to the support of the Brevard school; and the definiteness of this cause will expand your hearts, intensify your zeal, enlarge your conceptions and give you a liberality of thought that does not always attend a diffuse or unrestricted interest. No plea of poverty should interfere with this privilege we have of aiding our friends and neighbors.

The problem of ways and means is often so intricate that I hail with joy any equation that promises a solution to the difficulty, hence, I was delighted not long since to hear in a discussion by some ministerial brethren this perplexing missionary question most satisfactorily answered. In this paper I can give you but a meagre suggestion of the valuable information I received. This is the idea: A piece of property is devoted to missionary purposes, is conscientiously employed, and as conscientiously applied, the revenue, however great, is God's; we are stewards. The plan is not new, but the presentation invested it with the charm of novelty. My reason was convinced by the plain argumentative statements made by Dr. Reagan; and the cumulative financial force of a humble barn-yard fowl as set forth by Dr. James Atkins would have enraptured the soul of Napier. My heart was converted to the plan by these two practical logicians who so completely hold my confidence, and I am going to show my faith by my works.

If I could say something that would stir my young friends and my older friends to greater activity on this subject, I would be devoutly grateful. Your enthusiasm, if aroused, would invigorate mine. Shall we not, for love of God in Christ, who gave his life for us, and then try with greater diligence to send the Light to those of our Father's family that in foreign lands sit in heathen darkness and to those in our own land that are enveloped in the "double night of darkness and silence," who, "having eyes, see not and having ears hear not," in the midst of the resplendent beauty and the melting harmony of God's love in this Christian land?

Service to one another is a privilege; it is no less an imperative duty

I shall let Arnold close, as he began this paper:

"The gateway of His kingdom He did shut
 On them who named His name, but let
 the sick

Lie helpless, and the naked go unclad;
 The Fatherless uncared for; prisoners
 Unvisited; the woe-begone of earth
 Unsuccored;—vainly dreaming to love God
 Who did not love their brothers."

Macon County S. S. and Epworth League Conference.

We have just closed our county S. S. and E. L. Conference, which was held at Asbury church on the Highlands circuit, on August 27-29, and which proved to be a decided success.

The conference was presided over by Bro. T. R. Gray of the Macon circuit, with much ease and in a true business style.

After religious services conducted by Rev. J. H. Bradley, the roll was called, and a majority of the delegates and members answered to their names. Reports from the several Sunday schools were taken up, and some quite interesting talks were made by both minister and laymen.

About all the business part of the first day was consumed in hearing and discussing the reports of the different Sunday schools. Our Sunday schools are growing in interest and number and scholars. We have 17 schools in Macon county, with about 850 members. We have already seen a great advancement since last year, and it has been given in, that the cause has been due to the conference that was held in the county last year. So you can see that we as a Methodist people cannot afford not to hold a conference every year.

The second day the reports from the Epworth Leagues were taken up, and the different questions on the programme were enthusiastically discussed by Revs. J. H. Bradley, J. W. Byrd, R. B. Shelton, and George J. Owen and others. Then the conference was well addressed by Bro. Reynolds, a layman of the Franklin circuit. We only have five Epworth Leagues in Macon county at present; but we as the preachers of this county mean to have quite a number more to add to our list before the close of the year.

We were somewhat disappointed by the absence of Rev. D. F. Carver of the Franklin station, who was expected to be on hand with an interesting address on the "Home Department" of the Sunday school work.

Iotla church in the Franklin circuit was elected as the place of next year's conference. We trust we shall all be blessed to meet again together and enjoy relating to each other our field of labor. God bless all the church's institutions for good!

GEO. J. OWEN.

"So he praised my singing, did he?"

"Yes; he said it was heavenly."

"Did he really say that?"

"Well, not exactly; but he probably meant that. He said it was unearthly."

—Collier's Weekly.

A clergyman in an Eastern town warned his hearers lately "not to walk in a slippery path, lest they be sucked maelstrom like, into its meshes." This metaphor suggests that of another clergyman, who prayed that the "Word might be as a nail driven in a sure place, sending its roots downward and its branches upward."

THE JUNIOR DEPARTMENT.

EDITED BY MISS M. BESSIE ALLEN,
HENDERSONVILLE, N. C.

Salutatory.

Dear Friends:—As you all doubtless know, I was appointed Secretary of Junior Work, at the recent District Epworth League conference which met at West Chapel. I accepted the appointment with fear and trembling, and now that it comes to the actual work of managing a department in the Epworth News and writing a "Salutatory," as Brother Hackney says, I am in still greater fear and trembling.

But for all that, I am heart and soul in the work, for I sincerely believe the Junior work presents the richest and broadest field for cultivation in all our beloved Methodism, outside of the ministry. And so when I heard the Master's voice, as it spoke to me through the conference, saying daughter, here is work to do, I accepted the commission and am here to do his bidding, while I look to him for guidance and wisdom, and trust him for success.

The first thing we want to do is to hear from all the organized Juniors in the district, so that we may keep in touch with each other, and by close contact assist and stimulate each other to more earnest work and greater endeavor. Wont you, dear Juniors, write me at once, telling me all about your societies? When organized? How many enrolled members? How many regularly attend your meetings? Who leads your devotional meetings? etc., etc.

The next thing is to enlist the members of the Senior Leagues in organizing Junior societies. I am sure you will find your pastors in sympathy with this work, and that you will find them efficient helpers if you will undertake it. Many of our Senior Leagues are anxiously asking what they can do besides hold their regular devotional meetings. To all such I bring this reply, organize a Junior society, if you can get as many as six boys and girls with which to organize. Just think a moment, if you can train six children to be efficient earnest workers for our blessed Lord, you will have accomplished a work that angels could envy, and if you should not be able to do anything else all your life, your crown would be decked with stars that would be countless.

I am not dear friends an "organizer," but it is only my duty to stimulate and encourage societies already organized, and by persistent effort to try to awaken and arouse an interest in this great work. Let us open our eyes and behold the wonderful possibilities of this work. It is our privilege to train the little ones just as we train the vines that twine around our doors but we must begin when they are young and tender, or we can never succeed in making them symmetrical and beautiful.

The wicked one is ever on the alert to ensnare and lead our children into evil. He

does not wait till they are sixteen to enlist their interests and affections, but early presents his allurements to their young minds and when he finds them with nothing better in their hearts and minds he has no trouble in getting a hold, that takes often-times prayers and tears and work and worry to overcome. How shall the children of darkness be wiser than the children of light? Let us give our children something good to do and we will not so often find them straying into forbidden paths; let us store their minds with good thoughts and high aspirations and there will not be so much room for evil. I would be glad to have any Christian that will undertake to organize a Junior society in their community write me, or if they cannot organize, they could be instrumental in doing good if they would send me the address of a suitable person that might be induced to undertake the work, so that I could write them and send literature for organization. There is great opportunity here for those who want to serve a loving Father and be a blessing to their church and pastor. Try it Christian and see if the Lord does not bless you.

"If among the older people,
You may not be apt to teach,
'Feed my lambs,' said Christ, our shepherd,
'Place the food within their reach.'
And it may be that the children
You have led with trembling hand,
Will be found among your jewels,
When you reach the better land.

Let none hear you idly saying,
'There is nothing I can do.'
Take the task he gives you gladly,
Let his work your pleasure be;
Answer quickly when he calleth,
Here am I use me, use me.

All for Christ,
M. BESSIE ALLEN.

A Remarkable Dog.

Those who have listened to a company of hunters and fishermen while they recited their experiences, will appreciate this one:

Two senators were telling tall stories about their dogs. The dog tales grew longer and longer. At last a Southern member of the House broke in:

"You think those things are marvelous, do you? I can tell you something about a pointer that beats them. Several of us were out gunning. Suddenly in the midst of a lonely country road, my pointer stood stock still. There was no evidence of game. There was no one on the road but an old country farmer, standing stock still too, gazing at us. A moment later we found that the farmer's name was Partridge."

The Epworth News.

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GEO. L. HACKNEY,
 Asheville, N. C.

Asheville, N. C., September 15, 1897.

Weaverville College opened better than the faculty expected.

We understand that Trinity College will open well. Dr. Kilgo expects at least 175 pupils.

President Peacock, of Greensboro Female College, reports the largest enrollment of pupils for the first week since the war.

Mr. J. C. Horner, of the Horner Military School at Oxford, writes: "The school has opened better than we expected. A larger number of new students than for several years."

Rev. S. B. Turrentine delivered a lecture before the Epworth League of Salisbury last Friday night, which from beginning to end was of a very high order. Bro. Turrentine is a first-class speaker.

A protracted meeting is in progress at Central church, this city. Rev. J. W. Jones, of the Morganton District, and the city preachers are assisting Dr. Byrd. The indications are that a much needed revival will be the result.

The Holy Sabbath.

It is believed by many that in Asheville and other places Sabbath desecration is on the increase. Sabbath exhibitions at the park are frequent and shameful. Among other things a balloon ascension has been witnessed by thousands more than once. We do not know who is responsible for these things, but we do know that whatever the motive it is a disgrace to the city and ought to be stopped. Many shops also are kept open. It is time for the pulpits and the press to speak out in clear tones. The Methodist preachers meeting here has had the matter before them and the brethren have resolved to declare themselves. Let the work of reform go on. Give us a quiet, religious Sabbath, and let not our splendid southern civilization be drawn into the whirlpool and the cesspool of European Sabbath desecration and European morals.

The Table of the Lord.

The Lord's Supper comes directly to us from the "upper room." If it was not instituted there and then history fails to account for its origin. If there were no Christ how come this feast? It is therefore a tangible link binding us to the living Christ.

It is expressive of faith in the atonement by death. By it we "show forth the Lord's death till he come." So long then as we eat the bread and drink the wine we discard the heresy of redemption alone through life, without death.

It is far more a communion with the Lord than a communion with one another. One person may take it effectively, yet it does express brotherly love.

It is a restoration of our profession of faith, and helps us to get very near to Jesus in our thoughts and feelings.

There is no mystic virtue in it, conferring upon the comers thereto special grace and power, as though we did really eat the flesh literally and drink the blood. It is a duty as well as a privilege, and no one can absent himself without sin. This is a view not universally held, but there can be no doubt as to its truth. Some do refrain. At some places very few of the young members of the church come to the communion. One reason of this is that there are pastors who do not explain it, and do not administer it. In some country churches it is never seen except at quarterly meetings. This is a grave fault of a pastor.

It should be held in every church at least twice a year and all the people made to understand it thoroughly. Another cause is that in some places there are only a few Christian young people and it is a little embarrassing to single oneself out. But this is part of religion, and no one can follow Christ who is not willing to bear such a cross.

Some misconceive, and fear that they will drink to themselves damnation. That should be impossible in the present manner of administering. Such could be only when they drink to drunkenness and eat to gluttony. As you prize your salvation, and seek the higher consecration always use this means of grace when you have opportunity.

Notes from Lexington.

DEAR MR. HACKNEY: At the suggestion of our pastor, Bro. Parker, I write you a few lines in regard to our League in Lexington.

I feel that we are improving and gaining strength, though our devotional meetings are not attended as well as they might and ought to be.

The interest seems to centre in the literary meetings and as I am 3d vice president, I try to make these meetings as entertaining and profitable as possible.

I thank you for the bundle of papers received some time ago.

I have found great difficulty in getting

members to take the league literature, but hope to be able to send you some subscribers for the NEWS before long.

Our members are anxious to get a library started. We had an entertainment a few weeks ago, from which we realized about \$18, after expenses were paid, and this we expect to devote to that purpose.

Pray for us, please, that we may increase in strength and usefulness.

With best wishes for the NEWS and its editors, I am sincerely,

[Miss] MAGGIE ROBBINS.

New Books.

Jerome; a Poor Man, by Mary E. Wilkins, illustrated by A. I. Keller: New York, Harper & Brothers. \$1.50.

This is a story of New England life, and is told in a realistic and enjoyable manner. It has been said that all of Miss Wilkins' previous works have lacked an indefinable something, but in *Jerome* we have, with all the merits of Miss Wilkins' earlier work, the indefinable something added.

Jerome is a strong character. He is sensitive, self-reliant, ambitious, and, perhaps, too proud. Lucina, whom he eventually marries, is a lovable character. Eben Merritt, Lucina's father, is a genial, wholesouled, kind of man, while another of the chief characters, Simon Bassett, is one of the meanest and most profane and miserly men one cares to meet.

We predict a large sale for this book. It is well-written and cannot fail to please the novel reading public.

Robert, the Bruce, by Sir Herbert Maxwell: G. P. Putnam's Sons, New York.

Sir Herbert Maxwell is the author of a new volume in the "Heroes of the Nations" series. Sir Herbert's subject is "Robert the Bruce and the Struggle for Scottish Independence," and his is a book worth reading. He has taken great care to avoid the assertion of circumstances which there is no means of verifying; for example, the well-worn myth of Bruce and the spider. It is as a history, however, rather than as a biography, that the volume has value.—The Outlook.

Trif and Trixy, by John Habberton: Philadelphia, Henry Altamus.

Mr. Habberton's latest book does not reach the standard of his "Helen's Babies."

The story in "Trif and Trixy" is made up simply of the love affairs of two

young couples, which Trif, a young matron, tries to promote, and is sadly interfered with by the innocent prattle of Trixy, her child. Trixy seems unusually quick to hear and comprehend everything said around her, and by repetitions of same to the wrong people, causes many misunderstandings. The young lovers all come happily together in the end, however, and it is quite probable that Trixy did as much towards bringing about this happy climax as she did towards making trouble in the beginning.

The book is not particularly well written. It lacks originality and force; but it may prove attractive to the young.

Soldiers of Fortune, by Richard Harding Davis. 12 mo. \$1.50, illustrated by C. W. Gibson: New York, Charles Scribner's Sons.

"Soldiers of Fortune," Mr. Davis' last and most complete novel, is attracting considerable notice, and promises to be one of the most lasting books of the day. The scene is laid in a South American Republic, in a mining district. A New York capitalist, his two daughters, the President, his beautiful wife, an English soldier of fortune, and a young mining engineer, the hero of the book, are among the principal characters. A revolution takes place in Olancho, and is quelled through the management of the young hero, the president being too weak a man to manage the government.

The fighting and plotting, added to the romantic love affair between the young miner and the capitalist's brave daughter, render the story quite brisk and exciting. Without being sensational, the book keeps one's interest at a high point from first to last.

Literary Notes.

Mrs. Stevenson, the devoted mother of the novelist, died recently.

Another edition of Boswell's "Life of Johnson" is about to be issued under the editorship of Percy Fitzgerald.

"The Choir Invisible," published just two months ago, is already in its fifth edition. This completes the twenty-fourth thousand.

The Macmillan company have in preparation a Dictionary of Architecture, to be published in three large octavo volumes, under the direction of Russell Sturgis.

Ian Maclaren's new religious work, to be published in the autumn by Messrs. Dodd, Mead and company, will be entitled *The Potter's Wheel*.

Mrs. F. A. Steel's next book will be a fresh collection of Indian stories, and will be published by Mr. Heinemann in Eng-

land, and in this country by the Macmillan company.

Mr. George Gissing's new novel, entitled *The Whirlpool*, which has been much talked about during the last few months in London, will be published in this country in the autumn by the Frederick A. Stokes company.

We hear that the J. B. Lippincott company have secured the American book-rights of Dr. Conan Doyle's new story now running serially in the Strand Magazine, entitled *The Tragedy of the Korosko*.

The Macmillan company is about to publish a new Handbook of European History, by Arthur Hassall, General Editor of the Periods of European History Series. It is gotten up somewhat after the plan of Nichols' Historical Tables or the Chronological Outlines of Literature by Ryland and Whitcomb.

The additional and uniform volume of the "Modern Readers' Bible Series," under the title *Select Masterpieces of Biblical Literature*, will not be a book of extracts; it will contain only complete and independent literary compositions or integral and separable parts of the longer compositions, arranged in the form in which they have appeared in the various volumes of the Modern Readers' Bible.

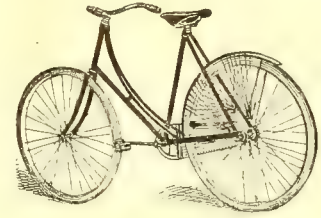
We hear that a new book about Carlyle will be published shortly in England, entitled *Mr. Froude and Thomas Carlyle*. It will deal with Froude's misrepresentations, and the title is said to be intentionally sarcastic. The author, Mr. David Wilson, holds a government position in Burmah, and this work is the outcome of a long study of the subject which he has pursued in the enforced solitude of his duties.—*The Bookman*.

A Dollar's Worth of Sense.

The Examiner says that once when Chief Justice John Marshall was driving, the hub of his wheel caught on a small sapling growing by the roadside. After striving unsuccessfully for some moments to extricate the wheel, he heard the sound of an ax in the woods and saw a negro approaching. Hailing him, he said: "If you will get that ax and cut down this tree, I'll give you a dollar." "I kin git yo' by 'thout de ax, ef dat's all yo' want." "Yes, that's all," said the judge. The man simply backed the horse until the wheel was clear of the sapling, and then brought the vehicle safely around it. "You don't charge a dollar for that, do you?" asked the astonished chief justice. "No, massa, but its wuth a dollar to larn some folks sense." The quick-witted darkey got the dollar without further questioning.

Never silence your gun in the face of any evil, but remember it is better to save than kill.—Bishop Galloway.

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SPANGENBERG'S

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THE Devotional Meeting.

TOPICS FOR SEPTEMBER.

The Christ of St. Paul.

Sep. 19—His Character and Teachings.

II Cor. x, 1; Rom. i, 16; xii, 9-21.

Today's lesson is divided for us into two general heads: I. Christ's character. II. Christ's teachings. These however may be sub-divided:

In our first reference, II Cor. xi, St. Paul tells us that Christ is meek. That reminds us of one of Christ's own utterances in the Sermon on the Mount, Matt. v: 5, "Blessed are the meek for they shall inherit the earth. Believing strongly in the power of the gospel to accomplish that for which it was sent, and since Christ must reign until he has put all things under his feet, we know that those who possess the Christ-like quality shall some day literally inherit the earth. We are told that Moses was a meek man. Moses was a man honored of God. We cannot think that God would have chosen a man who was not meek and patient to perform the great task of leading the children of Israel out of Egypt. An arrogant, self-willed, impulsive or impatient man could never have done the work. Moses at one time showed his impatience and was severely punished therefor.

How beautifully meek Christ was. He was misjudged, misunderstood, mal-treated, persecuted, spit upon, beaten, crucified, yet no resentful passion ever arose in his divine breast. Christ would have his followers show the same spirit. We all know that it is exceedingly hard not to revile when reviled. But Christ tells us, "Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you, falsely, for my sake." Lord, help us to return good for evil.

We are told 2nd that Christ was gentle. How much that one word gentle expresses. Men are repelled by roughness, but drawn irresistibly by gentleness. Christ was capable of the greatest endurance, yet he was as gentle as a woman. No one could be more tender in a sick room no one could comfort the afflicted mourner so well as he; no one was more sympathetic; no one was gentler when dealing with a penitent sinner, yet no one was so severe in condemning the sins of the impenitent. How tender he is at the well; in the home of Mary and Martha and Lazarus; how beautifully tender with the sinful but penitent Magdalene. He was gentle in the presence of his false-accusers and unjust judge. "He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth."

We must not understand that a lack of sprightliness of spirit is meekness. A man may lack this and not be meek, while, on the other hand, he may be meek, and at the same time possess a great deal of spirit. For instance, Moses was meek yet he condemned sin and punished it in his people. Christ was meek, yet he poured out the most scathing invectives upon the unbelieving Jews. Lest we consume too much space on his character, we must stop here and take up.

II. His teachings. 1. They were simple. While "advancing doctrines so far transcending all systems of philosophy, and opening mysteries that defy all human powers of explanation," he does it in so simple a way that "they who run may read."

What could be simpler than the parables? What can be more forceful than the simple utterances, ye must be born again, I am the way, the truth and the light, the wages of sin is death, and scores of others of like nature? In all he speaks directly to men's convictions, utterly disregarding all elaborations which the unlettered could not grasp. "To be capable of his doctrine only requires that the hearer be a human creature wanting to know the truth."

2. They were convincing. No man could honestly listen to him without being convinced. 3. They were convicting. Men fell at his feet convicted of sin. Zaccheus was both convinced and convicted in the presence of Jesus, and began to make confession and promises of restitution. 4. They were accompanied with power. Men quailed and quaked when listening to his truths, either uttered by himself or by his disciples. Felix trembled while Paul reasoned of righteousness, temperance and judgment to come. The rich young ruler, feeling the power of the gospel, went away sorrowful. The very devils themselves trembled in his presence.

In Christ's teachings we find that perfect system which others had yearned for and felt after, but found not. But, unless we base our lives upon the principles of the gospel of Christ, it availeth us nothing, but, on the other hand, will be a testimony against us at the latter day.

Bushnell's "Character of Jesus," a little book of less than a hundred pages, will help us in the study of this lesson.

Sept. 26—His Betrayal, Crucifixion and Resurrection.

I Cor. xi, 23; 1, 3-23; ii, 2-28; Gal. ii, 20; iii, 1.

Again we have our lesson divided for us into three parts: I. Christ's Betrayal. II. His Crucifixion. III. His Resurrection.

In this Paul is not recounting the scenes of the great tragedy from exactly the same standpoint as the apostles. He was among the unbelieving, who were consenting to, if not actually assisting, in his crucifixion. He was one who gladly would have wiped Christ's record from the pages of history, who would have assisted in spreading the report that his followers stole him from the tomb. But after his conversion we find him accepting the true account and through all his writings he magnifies the risen Christ.

What must Paul have thought of Christ's betrayal and of his betrayer. He who himself was honest, who moved with his whole soul into whatever work he was engaged, who was open in all he did, must have loathed the coward that, in the darkness of the night, could betray his friend and benefactor.

Paul was not an associate, nor, so far as we have any account, even an acquaintance of Judas, but he knew all about the transaction for the thirty pieces of silver. He knew of Judas' perfidy. He knew the part the priests played, and all concerning it. Hence, we find him speaking of these events from an absolute knowledge of the facts.

I wonder if Paul was present at the trial, if he saw Pilate as he scourged Jesus, if he followed him to Calvary, if he saw the nails pierce his hands and feet, if he saw his spear-riven side? I wonder if he, with Pilate and others, were affrighted when the darkness descended and the earth tottered on its foundations? If so, was not Paul trying to drown his conviction when he was zealously persecuting the Christians? He spoke from experience of these things certainly. He recognized the importance of the atoning death of Christ.

He was not present at the triumph, at the resurrection. No one saw the Son of God step forth from the tomb. Not even the stern watchers of Rome saw that, for their eye lids became heavy as death for

the time being. This was the final triumph of Christ's life upon earth. He had destroyed death. Thereafter his timid followers became as brave as lions, and boldly preached the risen Christ and fearlessly suffered death for him.

Christ's resurrection was a reality to Paul. He heard the strange story, but persistently closed his ears to it, until Christ met him in the way, and the strange bright light appeared and the voice—that grieved but gentle voice—spoke aloud to him, "Saul, Saul, why persecutest thou me?" Recognizing the divine accents, he answered, "Lord, what wilt thou have me to do?" The dead, the crucified Christ had appeared to him in the way and he knew him.

Paul bears witness that none of the princes of the world knew Christ; saying, if they had known him, they would not have crucified him.

In this matter, Paul recognizes that Christ died for the salvation of men, and that it was a voluntary death prompted by love (Gal. 2:20). He recognizes, too, that the true Christian must be crucified to the world and live in Christ and that Christ must live in him. Paul never thinks of Christ as a dead Christ, but as living and ever present in the soul of the believer.

We must draw a lesson from Paul's experience, and ask a pertinent question to bring it out. Am I, are you, my reader, crucified, dead unto the world? We all want to be. God help us.

SOUTHERN RAILWAY.

In Effect June 20, 1897.

NO. 15. (Central Time.) NO. 16.

9:25 am Lv.... Norfolk....	Ar 5:25 pm
9:45 am Lv.. Pinner's Point ..	Ar 5:05 pm
2:30 pm Ar..... Selma.....	Lv 12:50 pm
2:35 pm Lv..... Selma	Ar 12:45 pm
3:40 pm Lv..... Raleigh	Lv 11:45 am
4:38 pm Lv..... Durham	Lv 10:52 am
6:45 pm Ar.. Greensboro	Lv 8:50 am
6:55 pm Lv... Greensboro ...	Ar 8:25 am
7:12 pm Lv.. High Point	Ar 8:20 am
8:15 pm Ar Salisbury (Etime) Lv	7:10 am
7:55 pm Lv Salisbury (Ctime) Ar	6:00 am
8:18 pm Lv.... Cleveland	Lv 5:38 am
8:40 pm Lv.... Statesville	Lv 5:16 am
9:15 pm Lv..... Newton	Lv 4:39 am
9:30 pm Lv.... Hickory	Lv 4:23 am
9:46 pm Lv Connelly Springs Lv	4:06 am
10:02 pm Lv.... Morganton	Lv 3:49 am
10:35 pm Lv.... Marion	Lv 3:15 am
10:53 pm Lv.... Old Fort	Lv 2:55 am
12:04 am Lv.... Biltmore	Lv 1:51 am
12:12 am Ar.... Asheville	Lv 1:44 am
12:17 am Ar.... Asheville	Ar 1:39 am
1:29 am Ar... Hot Springs	Lv 12:23 am
3:00 am Ar... Morristown	Lv 10:55 pm
4:00 am Ar... Knoxville	Lv 9:50 pm
4:05 am Lv.... Knoxville	Ar 9:55 pm
6:39 am Lv.... Cleveland	Lv 7:19 pm
7:40 am Ar... Chattanooga	Lv 6:20 pm
1:35 pm Ar.... Nashville	Lv 12:25 pm

EASTBOUND. No. 6. No. 12.

Lv Chattanooga	8:30 am	4:05 am
Lv Knoxville	12:05 pm	8:25 am
Lv Morristown	1:25 pm	9:50 am
Lv Hot Springs	3:15 pm	11:46 am
Ar Asheville	4:35 pm	1:15 pm

No. 38.

Lv Asheville	1:25 pm
Lv Biltmore	1:36 pm
Lv Round Knob	2:35 pm
Lv Marion	3:32 pm
Lv Morganton	4:11 pm
Ar Hickory	4:50 pm
Ar Newton	5:08 pm
Ar Statesville	5:48 pm

Prudent People Purchase Prescriptions at Dr. T. C. Smith's Drug Store on the Public Square.

Ar Salisbury	6.40pm	
(Eastern Time.)		
Lv Salisbury	9.36pm	8.15pm
Lv Greensboro	10.44pm	9.52pm
Ar Danville	12.00 m	11.25pm
Ar Lynchburg	1.58am	
Ar Charlottesville	3.35am	
Ar Washington	6.42am	
Ar Baltimore	8.00am	
Ar Philadelphia	10.15am	
Ar New York	12.43pm	
Ar Richmond		5.00am
Ar Durham		5.30am
Ar Raleigh		7.10am
Ar Goldsboro		1.10pm

WESTBOUND		11	37
Lv Goldsboro		4.45pm	
Lv Raleigh		2.00am	
Lv Durham		3.30am	
Lv Richmond		2.00am	
Lv New York			4.30pm
Lv Philadelphia			6.50pm
Lv Baltimore			9.20pm
Lv Washington			10.43pm
Lv Charlottesville			1.55am
Lv Lynchburg			3.45am
Lv Danville		6.05am	5.50am
Lv Greensboro		7.32am	7.05am
Ar Salisbury		9.37am	8.17am
(Central Time.)			
Lv Salisbury		8.55am	
Ar Statesville		9.46am	
Ar Newton		10.26am	
Lv Hickory		10.47am	
Ar Morganton		11.28am	
Ar Marion		12.12pm	
Ar Round Knob		12.50pm	
Ar Biltmore		2.15pm	
Ar Asheville		2.25 pm	No. 5.
Lv Asheville		2.30 pm	6.15 am
Lv Hot Springs		3.52 pm	7.39 am
Lv Morristown		5.55 pm	9.30 am
Ar Knoxville		7.40 pm	11.00 am
Ar Chattanooga		11.35 pm	7.40 pm
Ar Nashville		6.45 am	6.45 am

A. & S. ROAD.		10.	14.	8
Lv Asheville	2.05 pm	7.20 am		8.00 pm
(Eastern Time.)				
Lv Asheville	3.05 pm	8.20 am		9.00 pm
Lv Biltmore	3.15 pm	8.28 am		9.10 pm
Lv Hendersonville	4.00 pm	9.18 am		9.58 pm
Lv Tryon	5.00 pm	10.20 am		11.02 pm
Lv Spartanburg	6.08 pm	11.28 am		12.10 am
Ar Union	7.15 pm	12.45 pm		
Lv Union	7.30 pm	1.05 pm		
Lv Alston	8.53 pm	2.45 pm		
Ar Columbia	9.38 pm	3.35 pm		
(Central Time.)				
Ar Savannah		5.00 am		
Ar Jacksonville		9.10 am		

		9.	13	7
Lv Jacksonville	7:00 pm.			
Lv Savannah	11:35 pm.			
(Eastern Time.)				
Lv Columbia	8.30 am	11.30 am		
Lv Alston	9.07 am	12.15 am		
Ar Union	10.20 am	1.42 pm		
Lv Union		2.02 pm		
Lv Spartanburg	11.45 pm	3.33 pm	5.45 am	
Lv Tryon	12.42 pm	5.00 pm	7.42 am	
Lv Hendersonville	1.45 pm	6.05 pm	8.45 am	
Lv Biltmore	2.35 pm	6.52 pm	9.35 am	
Ar Asheville	2.45 pm	7.00 pm	9.45 am	
(Central Time.)				
Ar Asheville	1.45 pm	6.00 pm	8.45 am	
MURPHY BRANCH. 17 Mixed. 67				
Except Sunday.				
Lv Asheville	4:40 pm.		9:00 am.	
Lv Waynesville	6:05 pm.		11:30 am.	
Ar Balsam	6:30 pm.		12:15 am.	
Ar Bryson City	8:40 pm.		3:30 pm.	
Ar Andrews			6:45 pm.	
Ar Tomotla			7:37 pm.	
Ar Murphy			8:00 pm.	

		18	Mixed.	66
Lv Murphy			4:30 am.	

Lv. Tomotla	4:50 am.
Ar. Andrews	5:20 am.
Lv. Bryson City	8:40 am.
Lv. Balsam	8:20 am.
Lv. Balsam	10:05 am.
Lv. Waynesville	10:30 am.
Ar. Asheville	12:01 pm.

MIXED TRAINS.	
NO. 64	NO. 65
(Central Time.)	
Lv. Asheville 9:15pm.	Ar. Asheville 1:15am.
(Eastern Time.)	
Ar. Spart'b'g 5:30 am	Lv. Spart'b'g 7:30 pm.
NO. 62	NO. 63
(Central Time.)	
Lv. Asheville 6:30am.	Ar. Asheville 7:15pm
Ar. Salisbury 7:30pm.	Lv. Salisbury 5:30am.
NO. 66	NO. 65
Ar. Asheville 6:35pm	Ar. Morrist'n 11:30pm
Lv. Morrist'n 9:39am.	Lv. Asheville 5:00am.

Trains Nos. 11 and 12, and 37 and 38, Pullman Sleeping cars between Nashville, Chattanooga, Knoxville, Hot Springs, Asheville, Washington and Jersey City.

Trains Nos. 37, 11 and 12 Pullman Sleeping car, between Augusta and Charlotte.

Trains Nos 11 and 12, 9 and 10 Pullman Sleepers, between Cincinnati, Asheville, Columbia, Savannah and Jacksonville.

Trains 15 and 16, Pullman Sleeping car between Norfolk, Raleigh, Greensboro, Salisbury, Asheville, Knoxville, Chattanooga and Nashville.

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Lord help me ever more to keep
This promise that I make;
I will not chew, nor smoke, nor swear,
Nor poison-liquors take.
I'll try to get my little friends
To make this promise too;
And every day I'll try to find
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A sad sight is to be seen any Sunday on any road leading into town—numbers of little boys and sometimes girls, going out of the city with their cows to hold them by roadsides to graze. Whose children are these? We pity them, for they are being reared like heathen of a thousand years ago. There is no reason for their absence from God's house on the Sabbath, except the indifference of their Godless parents. Little children love to go to Sunday-school. How great the responsibility of parents! How great the condemnation of indifferent parents!—Church Echo.

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derful thermal springs are administered with the most excellent results.

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The air is warm and genial, yet not oppressive, on account of dryness, and the nights are delightfully cool and conducive to restfulness and sweet repose. The great resort hotel of Asheville is the Battery Park—a magnificent home which exemplifies the highest degree of luxury and good taste. No words of commendation are needed for this famous house, standing proudly upon a noble eminence, of its sumptuous furnishings, or of its peerless cuisine or service. The fame of the house is world-wide.

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Biltmore. This place is some two miles from Asheville, and partakes of the same general character, in respect to scenery, climate and general attractions. But the place takes its name from the imperial chateau of Mr. George W. Vanderbilt, the most magnificent palace in America—a veritable rival of the royal abodes of the Old World. The splendid gardens and the great farm adjacent to the castle at Biltmore are worthy of a journey of many miles to see. At Biltmore is a palatial hotel, entirely in keeping with the place, known as the Kenilworth Inn, an ideal place of abode, and the resort of the best people of the land. The equipment, cuisine and service of this now famous house are equal to the best high-class city hotels. And no effort is spared to maintain the standard of excellence in every respect.

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Visitors to the Tennessee centennial exposition at Nashville will find a visit to Asheville or vicinity most delightful and valuable. The Southern railway now has in press its annual "Summer Homes and Resorts" folder, containing a full list of the many delightful resorts, hotels and summer homes on its line, which will be mailed by the general passenger agent or to any address upon receipt of postage—two cents.

Mr. S. R. Crockett, the well-known novelist, has done his best to rescue the fame of the literary agent from further calumny. He writes as follows to Mr. Watt: "You believed in my future when few did, and gave your time and thought with a generous liberality which I should be ca'tiff and recreant if I did not amply acknowledge. You took the burden of worry off my shoulders. I cannot think of anything more fortunate in my brief literary past than the fact that I had the unusual good sense to place my affairs, right from the beginning, in your capable and entirely fair hands."

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For Young Women.

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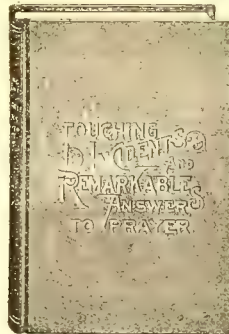
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Michigan Christian Advocate: "The larger issue of this work has been widely circulated and read. This cheaper edition (illustrated) contains such selections as are calculated to interest and instruct children. The incidents are very pathetic."

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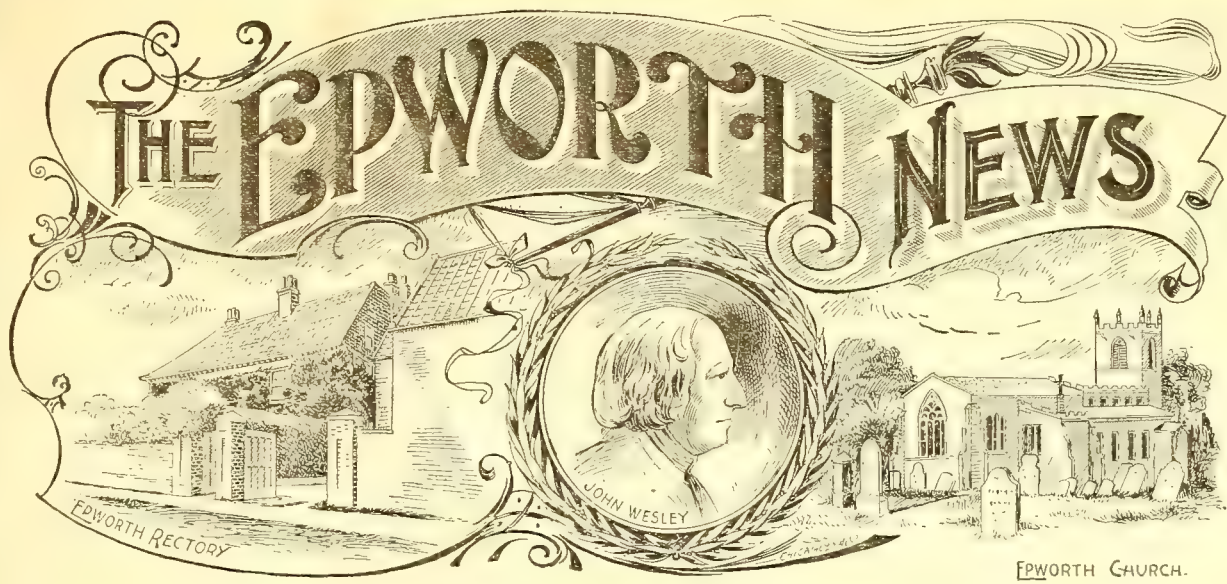
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PUBLISHED IN THE INTEREST OF THE EPWORTH LEAGUES OF NORTH CAROLINA.

VOL. VI.

ASHEVILLE, N. C., OCTOBER 1, 1897.

No. 1.

Salisbury District.

China Grove Circuit has begun the erection of a new church.

Rev. J. E. Thompson has just closed a fine revival at Central church, Concord.

Rev. W. P. McGhee is having the parsonage at Bay's Chapel, Concord, painted.

Bro. Scroggs tells us that prospects are very encouraging all over the district.

Rev. A. L. Coburn has arranged to build a parsonage at Chestnut Hill. Chestnut Hill is coming to the front.

Steps have been taken to build a church at Vance Cotton Mills. This will make four Methodist churches for Salisbury.

Rev. D. P. Tate has begun the erection of a parsonage at Spencer, which will be ready for occupancy by conference. Bro. Tate has added to the membership about 100 thus far this conference year.

Rev. A. L. Coburn tells us that the Methodists of China Grove have awakened to their need and have purchased a lot on which a church building will be erected shortly.—Salisbury World.

Brother, if you have an idea of moving at the coming conference keep it to

yourself. Many a brother has created the necessity for a removal by too much talk. Too much inconsiderate talk will rise up at conference and greatly embarrass your prospects. People will demand your removal when they find out that you are dissatisfied. Many preachers charge the presiding elder with afflicting them when their own imprudence alone is responsible for it.

The W. N. C. Conference.

Conference will soon be here. Yes, conference will soon be here. As Samantha Allen would say, it makes a Methodist preacher "sythe" deeply to hear those words pronounced. They mean a great deal to him. Perhaps the salary is not more than half paid, and he does not see how he can make ends meet if it does not come in full. It may be he has been compelled to go in debt during the year, and the expenses of going to conference must be provided for. Perhaps a move is in anticipation, and the family must have clothing as well as traveling expenses.

Now, brother steward, what are you going to do about it? What is your duty in the matter? The preacher looks to you for his money. Your preacher has been faithful and you ought to pay him. Common honesty requires it. God requires it. Go to that man with every dollar on your list collected and see if you do not receive a blessing that there is scarcely room to contain. Then the

conference collections are to come. The heathen need the gospel, and the missionary needs bread. When the worn-out preachers have received every dollar allowed them many of their wants will still be unmet. Every cause to which you are called to contribute is worthy, and not a dollar too much has been assessed for it. Then in almost every instance the church is fully able to meet all these demands. Then rally to the help of your pastor, and help him make a full report at conference. Let each member of the church be called upon to act a part and not leave all to the preacher and stewards. Whether in an official position or not you are concerned for the honor of Zion. Brother, do your duty, not grudgingly, or of necessity, for God loveth a cheerful giver. Remember, that what measure ye meet shall be measured to you again.

Much interest is being manifested in special meetings held at Jonesville, N. C., by the pastor, Rev. W. L. Sherrill, assisted by Rev. Miles H. Long.

Rev. J. W. Lee will assist Rev. H. L. Atkins in special services to commence at Church Street Church, Charlotte, on Oct. 10th.

Rev. H. L. Atkins, of Charlotte, had the misfortune to lose his pocket book recently on the train near Waxhaw. The pocket book was afterwards found, but the contents, about \$15, had been removed.

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on, hence can sell 20 to 25 per cent. cheaper now than a little
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Try our \$10 suits—equal to \$12.50 or \$15 high tariff suits.

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And our unexcelled 10 cent or \$1 per doz. Sox.

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Very pretty Plaids for 12½c	All wool Aldine Suitings	25c
Very pretty Plaids for 15c	All wool fig. col'd "	29c
Very pretty Plaids for 25c	Fine Suitings	50c
Very pretty Plaids for 39c	Fine Coverts, 52-in wide	85c
Very pretty Plaids for 50c	Fine suit patterns (indiv.)	98c
Very pretty Plaids for 59c	Fine suit patterns (indiv.)	
Very pretty Plaids for 75c	\$1 to \$1.50 per yd	
Fine black dress goods in all the new weaves, 20c to \$2 per yd		
Cloth velvet suitings in all colors, \$1.50 per yd		
Good black Taffeta silk 65c		
Better black Taffeta silk 75c to \$1.25 per yd		
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The Epworth News.

PUBLISHED SEMI-MONTHLY.

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Rev. D. ATKINS, D.D. { Associate Editors
Rev. T. F. MARR, {
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GEO. L. HACKNEY,
Asheville, N. C.

This page is Edited by Dr. Atkins.

There are now about 115,000 Chinamen in this country.

In Lower Bengal, India, there are 30,332 married girls and 6,780 widows under 4 years of age.

The number of members in mission churches has increased in the past year 64,000.

The Methodist Episcopal church is moving up, paying its missionary debt, which now is nearly \$200,000.

Dr. Hoss is making the tour of our extreme western conferences. He writes entertainingly of his journey, Yellowstone park and other places.

The total contributions for missions in the world show an increase over last year of \$1,100,000. In the United States there is a falling off of \$70,000.

Miss Lochie Rankin is at home from China on a visit. She says whole families in Nantziang are joining the church, and our work is strongly entrenched in the hearts of the people.

A Christian man in London has recently donated to the church missionary society \$150,000. Why not? Let it come by hundreds, thousands, and hundreds of thousands. Why not say also millions?

A year and a half ago nine missionaries were massacred in Fuhken, China. As a direct result of this 20,000 persons have applied for membership in the church, and 5,000 have been received. What wonders God can do.

Dr. Lamberth recommends very highly a ninety-six page pamphlet on China's people and their customs, her needs, hindrances to missionary work and a comparative view of Christianity and Confucianism. Price 20 cents. Get it.

Senator J. L. McLaurin nominated, and to be elected U. S. Senator for South Carolina is said to be a first cousin to our Brother McLaurin, a member of our conference.

ference. None the worse for that. He is a steward in our church.

The secretary of state for India says: "The government of India cannot but acknowledge the great obligation under which it is laid by the benevolent exertions of missionaries, whose blameless examples and self-denying labors are infusing new vigor into the stereotyped life of the great population placed under English rule."

One of the missionaries in Japan says "Buddhism as a religion is dead, but in a body as large as it is, and petrified at that, there is an immense force simply in its inertia." He thinks Japan ought to be divided up into circuits for systematic, thorough preaching, and pastoral work.

One of the largest Sunday schools in China is an Anglo-Chinese Sunday school in Shanghai. Eighteen teachers and 160 pupils. The Sunday schools are in session there about the time we retire on Saturday night. That is a good time to pray for them.

An important amendment to New Jersey's constitution is now before the people prohibiting lotteries and gambling of every sort. There is good authority for saying that for years that state has been corrupted and disgraced by this shameful evil. We rejoice to see the people trying to rid themselves of vice and are glad to see constitutions conform to the better sentiment of the best people.

It is stated by good authority that Rev. Thomas Dixon, Jr., a somewhat sensational pastor of a church in New York, resides in Cape Charles, and spends most of his time in his six thousand-dollar yacht on the bay, going to the city Saturday night and returning Monday morning. Yet he poses as a reformer.

Whether this is true of him or not, such a minister is Christless and fruitless.

Bishop McCabe has added another innovation by asking the South Kansas conference to cast a ballot indicating their choice for presiding elders. He told them he would not promise to appoint the same, but he did. Thus slowly but surely Episcopal prerogative is waning, and the government of the Methodist church is going into the hands of the people.

Rev. Frank Siler has been transferred to our conference from the Missouri conference. This is his native heath, having been born and reared in Macon county. He is not therefore a transfer in any disabling sense, and will be warmly welcomed to all the rights and privileges at once, as though he had never been from us.

Dr. Morrison is making gratifying progress on the missionary debt. We expect the next annual report to notice its entire liquidation. We trust also that this effort has given us some object lessons in ability

to give for Christ that will not be lost to the church, and that a new era of enlargement may dawn upon our foreign mission work. Let every league be cultivating the mission spirit.

Abel Stevens, D.D., died in San Jose, Cal., of heart's disease Sept. 11, eighty-two years old. He was one of the grand characters of Methodism, a chief historian, editor of Zion's Herald, editor of the National Magazine, editor of Christian Advocate and Journal, and associate editor of the Methodist. Of peculiar interest to southerners is the fact that he was conservative on slavery. He was an abolitionist, but held that slaveholders had a constitutional right to church membership and thought nothing should be done by the church to embarrass the border churches adhering north. His History of Methodism is a monument to his scholarship and ability.

The true basis of church membership is not mere morals—a negative thing, but active Christian service. The charter of the church involves making Christians as the work of every individual. The League is preeminently given to this work, constantly emphasizes it and undertakes to learn the art and bring it to pass in all. Let Leaguers join with this view, and keep this work constantly before them. Have you ever really tried to lead any one to Christ? If not, begin at once, and never cease. You may not succeed at first, you may never succeed, but you can try all your life and your efforts will not be lost. You may be even repulsed and scorned. In this you will realize likeness to your Lord. You will learn patience and endurance, and that will make you strong

Another conference year with us will soon be closed. The reports will be in and the account rendered. What shall it be? Have the stewards done their full duty? This has been done only when every member has been thoroughly canvassed and the claims fully presented. Generally defects are due to delinquency here. But some members seem not to have the proper sense of obligation here. The salaries are all barely a living. If they fall short your pastor will be greatly disappointed, and put to great straits. We confidently believe every salary can be paid. If all will not do their part there are enough enlightened ones on every charge to divide the deficit and pay it rather than dump it all off on the man, and that your beloved pastor who has preached to you, visited you in sickness, buried your dead, etc. Do not send the Lord's servant away empty handed. Give him his dues.

Are the pastors delinquent in presenting the conference claims? You think the stewards deficient. What sort of steward do you make? Do your best. Preach in the subject. Explain every item to the people, and let them see the business in it. Let every member keep in mind the solemn vow to support the institutions of the church. Don't say you don't believe in this and that. Be loyal and do your part. See that every claim is met.

Sketches of the Past.—No. 14.

BY DR. J. A. REAGAN.

At the solicitation of many friends, I have concluded to give a sketch occasionally. In 1847 I was traveling the Tazewell Circuit in Virginia. Dr. Tippet came through my circuit, acting as Bible Agent, and requested me to go with him down the Maiden fork of Sandy, to preach and distribute Bibles and Testaments.

We emptied our saddle-pockets of all clothing, and filled them with God's Word. This country was a very rough one in many respects. The country was rough, and the people, at that time, rougher. The sheriff told me that men frequently swapped wives, and one would give boot.

On reaching that country near night, we stopped at a man's house named Shortridge. He and the woman he lived with were said not to be married, yet it was the best house we found on our trip. When we rode up there were some fifteen or more men working the road near there. Dr. Tippet told them we were preachers, and if they and their families, and neighbors would come back, one of us would preach to them that night—Shortridge having given permission.

Night came and we concluded the meeting was a failure. There were two houses. We waited until at least one hour after dark, when Shortridge came in and said they have come. They had waited outside until all arrived then the announcement was made. Mr. Shortridge brought in a light of pine-wood, and all came in at once and filled the room. It fell to my lot to preach to them. They behaved well, and paid good attention.

The next day Dr. Tippet had an appointment near the Kentucky line, at a place call Slate School house. The congregation was not large, and while the Doctor was preaching some lay down on the benches, and all seemed not to know how to act.

We stayed that night at Sawyer's. The next day, Sunday, we had a house full of rough looking people. I preached—had good order and good attention. After I concluded, Dr. T. said to me, "they behaved so well, I believe I will preach." So he began, and in fifteen minutes the people began to get up and go out, and to strike flints and light punk to light their pipes. In a short time three-fourths of the congregation was outside. The Doctor said to me, "I believe I will quit." I sanctioned it, and he said, "shall I dismiss them?" I replied, "if you do you will have to call them in." So he quit without dismissing the con-

gregation. When we went out they gathered around me and wanted me to come back and preach to them, but paid no attention to Dr. Tippet, who was a fine preacher—much better than I was. I told them I would see the Bishop, and have a preacher sent them from conference, which I did, and a Brother Mitchell was sent there as a missionary.

After preaching we went back to Shortridge's. The old lady said, "I expected you, and would have had dinner ready, but I sent the boys out to kill squirrels and they were late coming in." (Remember, this was Sunday.) We stayed all night there and left for my circuit next morning.

I must say, rough as they were, I never met a kinder people. In their way, they did all they could to make us comfortable, and in every way seemed to appreciate our visit. I have no doubt but they have changed greatly since then, and I would like to visit that section now to see the improvement, as they have had regular preaching from that conference, and I have no doubt but church houses have been built, and a general reformation in manners and conduct have taken place. May the good Lord prosper them spiritually.

Weaverville, N. C.

Certainty of Moral Truth.

BY REV. W. H. BATES.

I was glad to receive a copy of your nice and breezy publication, The Epworth News, which I perused with pleasure.

There is a sentence or two on the first page that is liable to be misunderstood, and might thereby do harm. You say:

"A mathematical problem can be demonstrated to a certainty, not so moral truth. All moral truth has about it an element of uncertainty, simply because some of its bearings are beyond the reach of the human intellect."

Are not all experiential doctrines conditioned upon obedience? "He that believeth on the Son, hath the witness in himself." I. John 3. "If any man do His will, said Jesus, he shall know of the doctrine whether it be of God." "No man knoweth the Son but the Father, and no man knoweth the Father but the Son, and he to whom the Son will reveal him." Of course this revelation is conditioned upon the faith of him who receives it.

While one man may not be able to demonstrate moral truth to another, it does not necessarily follow that "there is an element of uncertainty about all moral truth." Surely not. Hear the Apostle Paul. Eph. 3, 14. "For this cause I bow my knees—that he would grant you

according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love may be able to comprehend with all saints, what is the breadth and length, and depth and height, and to know that love which passeth knowledge, (of the intellect but revealed by faith) that ye might be filled with all the fullness of God." Eph. 1, 18. "After I heard of your faith in the Lord Jesus, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, would give unto you the Spirit of wisdom and revelation in the knowledge of Him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward, who believe, according to the working of the mighty power which he wrought in Christ when he raised him from the dead," etc.

If there is anything uncertain here, I fail to see it.

Knoxville, Tenn.

From Laurel Hill League.

EDITOR NEWS: I sometimes wonder if Christ would be accepted by the world if he were to come in like manner as he did in the days of Herod the king. And would he be accepted should he make his second advent into the world. I fear there would be many professed Christians found among the goats.

There are too many who want to be "carried to the skies on flowery beds of ease." As soon as they are converted they climb into the wagon, instead of helping their pastor pull it up the hill.

It is true, we cannot expect as much of a new convert as of older Christians; but they should be ready to do God's bidding when they have the call. Let each one take hold and strive to acquire a stronger influence over the wicked—grasp them by the hand; invite them to the League.

The greatest fault to be found is we do not pray enough. We should be upon our knees more. When we are despondent, and troubles cluster about us, if we will go God, believing and trusting, and leave self out, our troubles will flee as the shadows flee before the sun. The greatest comfort to be found is in secret prayer. When one can realize that death is nothing more than a shadow, and know they are going from life unto life, instead of from death unto death, they must indeed be happy.

J. C. WATERS.

Rev. W. R. Barnett.

We see it announced that Rev. W. R. Barnett, D. D., has been transferred to the Holston Conference. Of course he has not been transferred yet, but we suppose will be when the Holston Conference meets. We are loath to give the Doctor up. He is not only a good preacher, but is a good man. His integrity of character will bear any test. Methodism has no more loyal son than he. But we imagine other scenes and times have been bewitching the Doctor of late, and therefore his mind has turned back to his first love. But let it be. There is nothing wrong about it. We hope he will find those early scenes invested with all the mellow light of June. Sometimes, however, the light fades from them just as the bloom of youth fades from the cheek. Youthful joys forever haunt us, but so artful are they that every attempt to recapture them is eluded. We have visited the scenes of childhood, but lo! they had passed away; they were not there. We regret to give Bro. Barnett up, but if he be happier and render better service to the Master in the Holston Conference, we wish him God speed.

T. F. M.

Insurance.

Every perishable thing of value should be insured against loss. Whether it be houses or household goods, store or contents, life or limb, all should be insured. The soul is no exception.

We do not teach Christianity as some people seem solely to regard it, as a system of fire insurance against loss in the next world. It is that and more; it insures a permanent heavenly home. But it is not so much the "bye-and-bye" as the "now-and-now" with which we are at present concerned.

There are numerous fraternal orders that insure against want during sickness. The King's Insurance company assures us to all we need, all the time, in every condition.

Examine a sample policy, such as Philippians 4:19: "But my God shall supply all your need according to his riches in glory by Christ Jesus."

The Insurer, "my God;" insures, "shall supply;" amount of policy, "all your need;" assets of the company, "His riches;" location of company, "in glory;" Cashier, "Christ Jesus."

In this policy, God himself insures to those who meet the terms laid down in the fourth chapter of Philippians, all the necessities of this life—not every whim and fancy, but all we really need. Cheer up, Christian, and serve the Lord with gladness. You are not going to die in the poor-house, neither will your children be compelled to beg bread.

What is your need today? Food? Raiment? Shelter? Or is it strength or wisdom or grace? It makes no difference. Fill out the policy for what you need and put God to the test.—Hanleiter Lighter.

THE JUNIOR DEPARTMENT.

EDITED BY MISS M. BESSIE ALLEN,
HENDERSONVILLE, N. C.

Like the Lilies.

They do not toil:
Content with their allotted task
They do but grow; they do not ask
A richer lot, a higher sphere,
But in their loveliness appear,
And grow, and smile, and do their best,
And unto God they leave the rest.

A Model Junior.

There is a bright little Junior named Burge Tilton in New Harmony, Ind. He is five years of age, and has made a good name for himself by committing to memory and reciting without error, before a large congregation, the sixty-six books of the Bible. He has also memorized verses of scripture beginning with the letters of our English alphabet. He is now learning to repeat the ten commandments. Burge is a model leaguer, and is always present when he is not sick. His league pledge is: "I will read a portion of scripture each day; I will pray each day; I will use no bad words." And when the pastor asks the Juniors whether they have kept all the pledge, Burge always answers, "All." He cannot read, but his mamma reads the scripture to him each day, and that is counted. Burge was asked to attend the Evansville District Conference and recite the names of the books of the Bible, but he could not go. We want the Juniors of the world to know about this good boy, and try to imitate him in keeping his pledge and reading the Bible.—Epworth Herald.

Hard on Boys.

At a recent Bombay school board examination for girls, one of the tasks was an essay on boys, and this is one of the compositions, just as it was handed in by a girl of twelve: "The boy is not an animal, yet they can be heard to a considerable distance. When a boy hollers he opens his big mouth like frogs, but girls hold their tongues till they are spoke to, and then they answer respectable, and tell just how it was. A boy thinks himself clever, because he can wade where it is deep but God made the dry land for every living thing, and rested on the seventh day. When the boy grows up he is called a husband, and then he stops wading and stays out nights, but the grew up girl is a widow and keeps house."—Journal of the Home of the Merciful Saviour, The Temple Magazine.

A Small Potato.

A man in Tolland, Conn., found a very small potato in one of his pockets when he came in from his work.

"Here," said he, laughingly to a boy

twelve years old, who lived with him, "plant that, and you shall have all you can raise from it till you are of age."

The bright little boy cut the potato into as many pieces as there were "eyes" in it and planted it. In the autumn he dug and laid by the increase of it, and planted that in the following spring. Next year he planted the larger crop gathered in the previous autumn. The potatoes grew healthily and did well, and his fourth year's harvest amounted to 400 bushels. The farmer asked to be released from his bargain, for he saw the boy's planting would cover all his land.

And yet it is quite common to despise "the day of small things."

A Brown Paper Magnet.

A very simple and interesting electrical experiment may be made with a sheet of brown paper, says the Paper World, illustrating in a remarkable manner how the most astonishing effects may be produced by the simplest means. Take a sheet of coarse brown paper, and, after holding it before the fire until it is perfectly dry, fold it up into a long strip about two inches wide. The magnet is now complete. To exhibit its attractive power, cut some strips of writing paper, about three inches long and about as wide as one of these lines, then place them upon the table, three or four together. Now take the magnet and draw it briskly under the arm two or three times. Its electromagnetism is instantly developed, and becomes apparent when held over the small strips of writing paper, for the fly up from the table toward the paper magnet veritably "by the wings of lightning."—New York Observer.

Funnigraph.

The members of the Press Association who attended the Nashville Exposition will appreciate the following, sent us by "an occasional contributor:"

ON TRAIN, Saturday 7.30 a.m.

H. and I. in conversation:

H. to I.—Why, what has become of our leader, Varner? Have not seen him in two days.

I. to H.—I guess he has not tired of the Centennial yet. I think we left him there.

L. H. P. from the east, to whom no remark was addressed,—I guess he is at Price College Hotel, waiting for his breakfast.

Laughter from all the N. C. P. A. aboard.

The Epworth News.

PUBLISHED SEMI-MONTHLY.

GEO. L. HACKNEY.....Editor
 Rev. D. ATKINS, D.D. { Associate Editors
 Rev. T. F. MARR. {
 Miss M. BESSIE ALLEN, Editor Jr. Dept.

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GEO. L. HACKNEY,
 Asheville, N. C.

Asheville, N. C., October 1, 1897.

EDITORIAL.

The Epworth News is just five years old. This issue is the first of the sixth volume, and it starts out on this new year of its life with increasing courage and hope. The circulation has constantly increased, and is now the best in its history. Pages have been added until we now run never less than twelve—often sixteen. New departments have been inaugurated from time to time and additional writers secured. It has never taken a backward step, but forward always.

We are very grateful to the conference and to the pastors generally for their kindly recognition and support. The Leaguers are our friends; this we appreciate. We are trying to make it helpful to the great army of Sunday school workers and every church enterprise. We would like to come out weekly, and will do so when our subscription list is doubled.

Kneel when you pray, whether in the family or in the congregation. In some congregations there is a growing custom of sitting up and looking about, lounging and whispering during public prayer.

This is all wrong. If you are at your own Methodist meeting where we kneel conform. If you are at a Presbyterian service where they stand reverently stand. In any case close your eyes and devoutly think of the Holy One whom we worship.

Do not pray to or speak of the Holy Ghost as it—a mere thing. He is a person with all personal attributes. He sees us, hears us, speaks to us in His own way and takes possession of us. Call Him by name or use the masculine pronoun.

The gallant Dr. Hoss is responsible for the following: The editor who thanks God that he is able to control his temper in public, but often lets it get the better of him at home, needs a heroic dose of self-examination. It is not just safe to go about the world saying insolent and ill-bred things to full-grown men, but there is no danger, except in rare cases, in being cross and rude to your wife and children. Any coward who has learned to put a check on himself in his intercourse with the world may work off his surplusage of

sour temper upon the very persons to whom he ought to be most considerate and polite. It is not grace that gives him the manners of a gentleman abroad, but the wholesome fear of a thrashing.

Two cigar dealers appeared before the board of aldermen last Friday night and asked that they be granted permission to sell cigars on Sunday as the fruit stands do. At first glance, this seems fair—if it is right for any one to sell cigars on Sunday; but Christian people protest against anything being sold by the shops on Sunday except drugs. "The Patton avenue entrance to the Eureka saloon" is through a cigar store, and it would be a bad idea to open an entrance to a saloon on Sunday. Don't forget to pray the "Lord's Prayer," Bro. Aldermen, before you grant this request.

It was very pleasant and profitable to be closely associated with Dr. T. N. Ivey and his estimable wife during our recent visit to Nashville. Aside from the excellent company which Bro. Ivey proved to be, it confirmed us in our belief that the North Carolina Advocate is in the hands of those who are well able to lead the thought and conserve the interests of North Carolina Methodism. We enjoyed also the companionship of Bro. Ivey's excellent wife. Mrs. Ivey is a sister of W. C. Dowd, of the Charlotte News, and a cousin of Prof. Jerome Dowd of Trinity College.

We are glad to hear of the very fine opening of Trinity college. The prospects for this year must indeed be gratifying to those who have our college in charge. There are twelve young ladies now in the college and the woman's building will be ready for occupancy by January. There is large increase in attendance from the western conference, and at the present time the patronage has exceeded that of any former year.

We were very sorry to hear, just as we were going to press, of the very serious illness of Rev. R. L. Sprinkle of the Cullohee circuit, Franklin district. The doctors have given up all hope of his recovery. Bro. Sprinkle is a most promising young man, and we sincerely trust his illness may not prove fatal. His brother, Rev. H. C. Sprinkle, of North Wilkesboro, passed through the city, on his way to Webster, last Wednesday.

We are much obliged to Bro. Boswell, the assistant editor of the Nashville Advocate, for the following: The "Epworth News," of Asheville, N. C., is about in the middle of the fifth year of its existence. It is a twelve-page paper, filled with good matter, and published at the low price of fifty cents a year. It is thoroughly Methodist and connectional in spirit."

Rev. Plato T. Durham of Charlotte, has gone to New York city to enter Union Theological Seminary.

Bro. Troy and Tobacco.

"Talking about tobacco reminds me of a little story of Mr. James Buttrick of Asheville, who is down on tobacco. He teaches his children that the use of tobacco is sinful because harmful. That's the idea. One day, laughingly, he said: "I want to tell you something; my boy, Turner, came home the other day and said, "Father, I thought you said it was sinful to use tobacco?" "So it is," Mr. Buttrick replied. Then the boy with a look of surprise on his face, told his father that he had seen Mr. Troy smoking a cigar. This thing got me. The English Wesleyans have great respect for their ministers. The boy thought, surely father must be mistaken. It was never my habit since entering the ministry to smoke publicly, and after Turner caught me I quit and did not smoke again, with a very few exceptions, for nearly two years."—Rev. J. C. Troy, in North Carolina Advocate.

The reader will notice that Bro. Troy only smoked occasionally for "nearly two years." If it is a sin for a person to use tobacco at one time, is it not a sin to use it at another? Could not the same grace of God that kept Bro. Troy from using tobacco for "nearly two years," keep him for a longer period?

College Notes.

Davidson college opened with an attendance of 160.

The A. and M. College of Raleigh, N. C., opened with over 200 students.

The school recently opened at Camp Academy, near Leicester, is doing well. Prof. A. C. Reynolds, a Vanderbilt University man, is the principal.

Revival Notes.

Rev. D. H. Tuttle of Beaufort, is helping Rev. S. B. Turrentine in a meeting at Trinity church, Charlotte.

The meeting recently closed at our church at Wadesboro, N. C., resulted in about thirty accessions to the church. Rev. Parker Holmes was assisted by Rev. W. M. Robbins of Monroe.

The meeting at West End Methodist Chapel is still in progress, with much interest. There have been many inquirers and seekers of salvation and ten or more have been converted.—Statesville Christian Herald.

Pastor Falls, assisted by Rev. Wilbur LeGette, of Acton, N. C., will begin a series of meetings at the Methodist church in Brevard next Sunday evening. Everybody is cordially invited to attend these services and especially all Christians are asked to pray for and assist in every way possible to make these meetings a blessing to our town and community.—Sylvan Valley News, Brevard.

The meeting at Connestee, mentioned elsewhere in this issue, has closed. Rev. Geo. F. Kirby, of the Swannanoa circuit, was with us and preached nine excellent sermons. To say that we were delighted with Bro. K's work is putting it mildly. Being a young man of studious habits and great zeal, coupled with the fact that he

is deeply pious, assures us that he has a bright future before him. The meeting was a good one, and we are led to believe that many souls were liberated from the slavish chains of sin, a number of backsliders reclaimed and Christians now firmly established in the faith.—Monthly Visitor.

A protracted meeting was commenced at the Methodist church last Wednesday night by the pastor, Rev. J. T. Stover, assisted by Rev. R. D. Sherrill of Waynesville.

Mr. Sherrill is an eloquent and forcible preacher, and his sermons have made a deep and lasting impression on a great many of his hearers, and he will doubtless achieve great success in his noble work of saving souls. His sermon Sunday morning was a splendid effort, and commanded the earnest attention of the large congregation present. The services will continue this week and probably into the next.—Andrews Sun.

A Trip to Nashville.

Editorial Correspondence.

Since the last issue of this paper it has been our privilege to attend the Tennessee Centennial exposition at Nashville. We left on Monday night, September 20th, with the North Carolina Press Association. On board we found Mr. and Mrs. Dowd of Charlotte, Mr. and Mrs. T. N. Ivey of Greensboro, Mr. Barrier and son of Concord, Mr. and Mrs. Herbert of Kinston, Mr. and Mrs. Murphy of Hickory, Prof. P. P. Claxton of Greensboro, Mr. Varner of Lexington, Misses Lawrence and Dills, two charming representatives of the tripod from Oxford and Kinston respectively, and others.

Mr. J. B. Sherrill, our genial secretary, had preceded the association some weeks and made arrangements for a stop-over at Chattanooga. This side trip was very much enjoyed by those who took advantage of it. After breakfasting at the Stanton House a drive was arranged through the Chickamauga National park. We proceeded with a conveyance that held the whole party, drawn by four swift Tennessee steeds. The ribbons were entrusted to a dark representative of Africa, who had evidently swallowed a history of the late war. There seemed to be nothing connected with any scrimmage that occurred around Chattanooga with which he was not familiar. He would gravely inform us of the intentions of General Bragg, and then insist that "he didn't did it" or that he "done it." It was indeed amusing, if not instructive, to listen to his harangues. No one should think of visiting this part of Tennessee without going through the Chickamauga National park. The government has already expended almost two million dollars there. It impartially marks with monuments and tablets the positions of leading officers and regiments in both the Federal and Confederate armies. After a dusty 35 mile drive through the park, we returned to the foot of Lookout Mountain,

taking the incline railway to Lookout Inn. After lunch the afternoon was spent in taking advantage of the wonderful views to be obtained from this bewildering height. Lookout Mountain is 2,400 feet above the level of the sea and 1,600 feet above the Tennessee river, which flows in the foreground. This river is 1,700 feet wide, but from this elevation it seems to be a mere creek. A great many extensive travelers have declared that this is the finest view in America, and some have gone so far as to say it cannot be surpassed in the whole world. We had the pleasure of witnessing a magnificent sunset from the summit of Lookout, but as Prof. Claxton promised to "write it up" in the "Journal of Education," Mr. Barrier in the "Standard," and Miss Lawrence in the "Orphan's Friend," we are quite sure the North Carolina newspaper readers will be sufficiently afflicted!

Leaving Chattanooga about midnight, we arrived in Nashville early Wednesday morning. We were announced to stop at the Price College hotel and some of us did remain there to the end of our visit. Others did not. The accommodations were very poor, and no one could be blamed for hurrying away.

So much has been said through the papers about the exposition that it is not our intention to give a minute description of the buildings and exhibits. It was our good fortune to attend both the Chicago and Atlanta expositions, and we have no hesitancy in saying that the one at Nashville is as creditable as either of the others according to its pretensions. In a great many respects the arrangement is more pleasing than that at Atlanta. The grounds are laid out beautifully, and the grass and foliage must have been delightful to the eye before the pitiless drought met in a month ago. The prettiest building on the ground is the Parthenon, which is the art gallery. "In design, in freize and in tabature it is a perfect reproduction of the original. It is the one instance in the history of exposition buildings in this country where color has been used. The band of bright blue is a most pleasing feature. The figures in the freize and in tabature are noble indeed, in the sunshine or under the glow of the electric light." The other main buildings are the Government, Agricultural, Woman's Machinery, Auditorium and the Negro building. The Southern railway has a specially attractive exhibit in its enormous passenger locomotive. It is one of the three largest in the world.

Of course the exposition would not be complete without a "Midway." At Nashville it is called "Vanity Fair." A few of the attractions, perhaps, are worth the admission fee asked, but the great majority are "fakes."

Of course we could not think of visiting Nashville without taking a look at our publishing house. We were glad of the opportunity thus afforded. We may as well admit that we were amazed at the size of the building and the volume of work carried on. We were fortunate in finding Dr. James Atkins in his office, who had just returned from a Kentucky confer-

ence. He introduced us to Bro. Parks, Dr. Steele's assistant, who spent two hours showing us over the house from cellar to garret. Bro. Parks is an affable, genial fellow and we have no doubt is the right man in the right place. We were pleased also to meet Dr. Boswell, the assistant editor of the Advocate. He was busy in his den, grinding out matter for the next issue. But as our space is filled we must quit. We hope to have more to say about our publishing house in a future issue.

G. L. H.

Nashville Exposition.

With the approach of cool weather and the closing days of the Nashville Exposition, interest in that occasion steadily increases, and the movement to Nashville is very encouraging.

The Southern Railway is the short and direct route to Nashville. Double daily service with through Pullman cars.

Norfolk and Nashville Limited, leaving Norfolk daily 9:20 a. m., leaving Raleigh 3:40 p. m., leaving Greensboro 6:45 p. m., arriving Nashville 1:50 p. m. the following day. Through Pullman drawing room car Norfolk to Nashville.

Washington and Southwestern Limited, daily, with through Pullman car from Jersey City, Washington and Greensboro to Nashville, connection from Goldsboro, Raleigh and all points in North Carolina.

Call on agent or representative of the Southern Railway for full information.

Local Dots.

The protracted service at Central Church, which closed a week ago, was not attended by immediate results, but the pastor reports evidences of a widespread religious interest in the congregation.

The Concert given by the faculty of the Asheville College for Women, was of the highest type. Seldom has Asheville people enjoyed such a treat.

The series of meetings in progress at Bethel Church promise to be interesting and profitable.

Dr. LeGette, pastor of Sulphur Springs circuit, has been holding services at Balm Grove during the past week.

Miss Bing, the vocal teacher at the College, sang for Central congregation on Sunday morning, and the audience was charmed with her sweet, unaffected manner, as well as with her superb voice.

Revival at Franklin.

The revival meetings at the Methodist church continue with increasing interest. Rev. Frank Siler is preaching twice daily. Conversions at nearly every service. Some twenty or more have already professed. Last Sunday was a great day. There were four services and a crowded house at each hour.—Franklin Press.

THE Devotional Meeting.

EDITED BY REV. GEO. F. KIRBY, A. M.

TOPIC FOR OCTOBER—ST. PAUL'S DOCTRINE OF THE HOLY SPIRIT.

Oct. 3—"Conviction for Sin."

Rom. viii, 26, 27; ix., 1, 2; I Cor. ii, 10, 12.

I see no direct reference to sin or to conviction for sin in our assigned texts. However, St. Paul was fully conscious of the fact that sin reigned in the hearts of the unregenerate, and that as long as there was no enlightenment, there could be no real conviction for sin. Christ came into the world to enlighten the world and to save it from the condemnation and guilt of sin. But we will not seek salvation from sin until we become conscious of the fact that "the soul that sinneth it shall die." Now then, just as "the Spirit itself beareth witness with our spirits that we are the children of God, even so does the same spirit testify to us concerning our utter lost condition—convicts us of sin. The greatest blessing that can be bestowed upon a sinner is a real deep conviction for sin; not that kind that makes us just a little sorry, but that that makes us hate our own sinful selves, that that sends humbly to the feet of Jesus, for never yet has an earnest seeker after God failed to find him.

To be deeply convicted for sin is to be alarmed at our condition. Such will bring repentance, and repentance is the forerunner of salvation. Repentance for sin means a forsaking of sin: Else there is no repentance. The Spirit of God or the Holy Ghost, operating upon the conscience of a sinner and enlightening him, brings about conviction, repentance and salvation.

Now, that same Spirit that works upon us to repentance, that shows us our sin, and at the same time our own inability to save ourselves from sin, aids us in our feeble approaches towards God. Rom. VIII, 26: Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us, with groanings which cannot be uttered. Near-sighted, human creatures, especially those who know not God as yet, whose understandings and desires are weak, know not how to pray, nor for what to pray. Here the spirit, St. Paul tells us, comes in, in the earnestness even of groanings, and helps us, frames our thoughts and our desires, though our tongues may utter our own words.

We are told too that this intercession is according to the will of God (verse 27). Notwithstanding we cannot utter the desires that are prompted by the Spirit, yet God, who searcheth the hearts upon which the Spirit is operating, knows the mind of the Spirit. But this intercession is for the saints, or those groaning so to be. Such as put themselves under the influence

of the Spirit and are willing to be guided by Him may be termed saints, and for such the Spirit intercedes.

The Spirit truly aids us in all our efforts to find God. He it is who helps us in all of our experiences, and prompts us to deeds. Paul, in Rom. IX, 2, was not sorrowful because of sin in himself; but the great heaviness and continual sorrow was because of the unbelief of his kinsmen according to the flesh. Hence, we learn that the Spirit not only awakens us to a sense of our lost condition and interests us in that, but it also awakens us and interests us in others who are lost, even in those who are not our brethren in the flesh.

Every truly awakened Christian has great heaviness and sorrow for the lost condition of his brethren and will seek to save them.

Oct. 10—"The Miracle of Regeneration."

I Cor. vi, 11; Gal. III, 14; v, 3.

Indeed it was a miracle, just as much as was the creation of man. It is the creation of a new heart. But before we proceed further let us find out what is meant by "Regeneration." For this purpose let us turn to Watson:

"REGENERATION, a new birth; that work of the Holy Spirit by which we experience a change of heart. The change in regeneration consists in the recovery of the moral image of God upon the heart, that is to say, so as to love him supremely and serve him ultimately as our highest end, and to delight in him superlatively as our chief good." It is not the same as justification, although it is connected with it.

"Justification is an act of God, not in or upon man, but for him, and in his favor." "It respects man only as its object, and translates him into another relative state." It is the pardon for all past sins. So far as God is concerned, the justified is as though he had never committed sin in as much as God treasures them not up against him. Regeneration is the work done in a man, the destroying of the old nature and the creation of the new. This is variously expressed in the scriptures as—the new birth, the putting off of the old man, the putting on of the new man, the partaking of the Divine nature. All of these express a change of nature, of sentiment and feeling towards God.

The regenerate man now loves what once he hated, and hates what once he loved. He now has his affections centered upon the things of God. Now he seeks to please God by works of righteousness, as well as by paying homage unto him.

But how justified and regenerated? Our last two references settle that question. By faith. "It is all effected by the word of truth, or the gospel of salvation gaining an entrance into the mind, through divine teaching, so as to possess the understanding, subdue the will, and reign in the affections. In a word, it is faith working by love that constitutes the new creature, the regenerate man."

This embraces the whole plan of salvation. Jesus came to pay the debt we owe to God. He suffered that we might live. He made the atonement. When we forsake sin, and lay it down at the feet of Jesus, when we believe on him who justifieth the ungodly, we stand justified in God's sight. He that exerciseth a living faith in the Son of God hath everlasting life. And again: "By grace are ye saved through faith."

In all this the Spirit plays His part. After working upon us to conviction and repentance, and aiding us in exercising a living faith in Christ, He beareth witness with our spirit that we are the children of God.

A great many references may be found on this subject. Here are a few: John III, 7; Eph. II, 1; Gal. IV, 19; Peter I, 4; John I, 12-13; III, 4; Eph. II, 8-10; James I, 18; I Peter, I, 23; I Cor. IV, 13; Gal. V, 6.

SOUTHERN RAILWAY.

In Effect June 20, 1897.

NO. 15.	(Central Time.)	NO. 16.
9:25 am Lv.....	Norfolk.....	Ar 5:25 pm
9:45 am Lv.....	Pinner's Point ..	Ar. 5:05 pm
2:30 pm Ar.....	Selma.....	Lv 12:50 pm
2:35 pm Lv.....	Selma	Ar 12:45 pm
3:40 pm Lv.....	Raleigh	Lv 11:45 am
4:38 pm Lv.....	Durham	Lv 10:52 am
6:45 pm Ar.....	Greensboro	Lv 8:50 am
6:55 pm Lv.....	Greensboro	Ar 8:25 am
7:12 pm Lv.....	High Point	Ar 8:20 am
8:15 pm Ar Salisbury	(Etime)	Lv 7:10 am
7:55 pm Lv Salisbury	(Ctime)	Ar 6:00 am
8:18 pm Lv.....	Cleveland	Lv 5:38 am
8:40 pm Lv.....	Statesville	Lv 5:16 am
9:15 pm Lv.....	Newton	Lv 4:39 am
9:30 pm Lv.....	Hickory	Lv 4:23 am
9:46 pm Lv Connelly	Springs	Lv 4:06 am
10:02 pm Lv.....	Morganton	Lv 3:49 am
10:35 pm Lv.....	Marion	Lv 3:15 am
10:53 pm Lv.....	Old Fort	Lv 2:55 am
12:04 am Lv.....	Biltmore	Lv 1:51 am
12:12 am Ar.....	Asheville	Lv 1:44 am
12:17 am Ar.....	Asheville	Ar 1:39 am
1:29 am Ar.....	Hot Springs	Lv 12:23 am
3:00 am Ar.....	Morristown	Lv 10:55 pm
4:00 am Ar.....	Knoxville	Lv 9:50 pm
4:05 am Lv.....	Knoxville	Ar 9:55 pm
6:39 am Lv.....	Cleveland	Lv 7:19 pm
7:40 am Ar.....	Chattanooga	Lv 6:20 pm
1:35 pm Ar.....	Nashville	Lv 12:25 pm

EASTBOUND.

No. 6. No. 12.

Lv Chattanooga	8:30 am	4:05 am
Lv Knoxville	12:05 pm	8:25 am
Lv Morristown	9:50 am	9:50 am
Lv Hot Springs.....	3:15 pm	11:46 am
Ar Asheville	4:35 pm	1:15 pm

No. 38.

Lv Asheville	1:25 pm
Lv Biltmore.....	1:36 pm
Lv Round Knob	2:35 pm
Lv Marion	3:32 pm
Lv Morganton	4:11 pm
Ar Hickory	4:50 pm
Ar Newton	5:08 pm
Ar Statesville	5:48 pm
Ar Salisbury	6:40 pm

(Eastern Time.)

Lv Salisbury	9:36 pm	8:15 pm
Lv Greensboro	10:44 pm	9:52 pm
Ar Danville	12:00 m	11:25 pm
Ar Lynchburg	1:58 am	
Ar Charlottesville ..	3:35 am	
Ar Washington	6:42 am	
Ar Baltimore	8:00 am	
Ar Philadelphia	10:15 am	

Ar New York	12.43pm	
Ar Richmond		6.00am
Ar Durham		5.30am
Ar Raleigh		7.10am
Ar Goldsboro		1.10pm

WESTBOUND		11	37
Lv Goldsboro	4.45pm		
Lv Raleigh	2.00am		
Lv Durham	3.30am		
Lv Richmond	2.00am		
Lv New York		4.30pm	
Lv Philadelphia		6.50pm	
Lv Baltimore		9.20pm	
Lv Washington		10.43pm	
Lv Charlottesville		1.55am	
Lv Lynchburg		3.45am	
Lv Danville	6.05am	5.50am	
Lv Greensboro	7.32am	7.05am	
Ar Salisbury	9.37am	8.17am	

(Central Time.)			
Lv Salisbury	8.55am		
Ar Statesville	9.46am		
Ar Newton	10.26am		
Lv Hickory	10.47am		
Ar Morganton	11.28am		
Ar Marion	12.12pm		
Ar Round Knob	12.50pm		
Ar Biltmore	2.15pm		
Ar Asheville	2.25 pm	No. 5.	
Lv Asheville	2.30 pm	6.15 am	
Lv Hot Springs	3.52 pm	7.39 am	
Lv Morristown	5.55 pm	9.30 am	
Ar Knoxville	7.40 pm	11.00 am	
Ar Chattanooga	11.35 pm	7.40 pm	
Ar Nashville	6.45 am	6.45 am	

A. & S. ROAD.	10.	14.	.8
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Lv Asheville	2.05 pm	7.20 am	8.00 pm
(Eastern Time.)			
Lv Asheville	3.05 pm	8.20 am	9.00 pm
Lv Biltmore	3.15 pm	8.28 am	9.10 pm
Lv Hend'sonv'l	4.00 pm	9.18 am	9.58 pm
Lv Tryon	5.00 pm	10.20 am	11.02 pm
Lv Spartanburg	6.08 pm	11.28 am	12.10 am
Ar Union	7.15 pm	12.45 pm	
Lv Union	7.30 pm	1.05 pm	
Lv Alston	8.53 pm	2.45 pm	
Ar Columbia	9.38 pm	3.35 pm	

(Central Time.)			
Ar Savannah	5:00 am.		
Ar Jacksonville	9:10 am.		

	9.	13	7
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Lv. Jacksonville	7:00 pm.		
Lv. Savannah	11:35 pm.		
(Eastern Time.)			
Lv Columbia	8.30 am	11.30 am	
Lv Alston	9.07 am	12.15 am	
Ar Union	10.20 am	1.42 pm	
Lv Union		2.02 pm	
Lv Spartanburg	11.45 pm	3.33 pm	5.45 am
Lv Tryon	12.42 pm	5.00 pm	7.42 am
Lv Hend'sonv'l	1.45 pm	6.05 pm	8.45 am
Lv Biltmore	2.35 pm	6.52 pm	9.35 am
Ar Asheville	2.45 pm	7.00 pm	9.45 am

(Central Time.)			
Ar Asheville	1.45 pm	6.00 pm	8.45 am
MURPHY BRANCH. 17	Mixed.		67

Except Sunday.			
Lv. Asheville	4:40 pm.	9:00 am.	
Lv. Waynesville	6:05 pm.	11:30 am.	
Ar. Balsam	6:30 pm.	12:15 am.	
Ar. Bryson City	8:40 pm.	3:30 pm.	
Ar. Andrews		6:45 pm.	
Ar. Tomotla		7:37 pm.	
Ar. Murphy		8:00 pm.	

	13	Mixed.	66
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Lv. Murphy	4:30 am.		
Lv. Tomotla	4:50 am.		
Ar. Andrews	5:20 am.		
Lv. Bryson City	8:40 am.		
Lv. Balsam	8:20 am.	11:30 pm.	
Lv. Balsam	10:05 am.	12:35 pm.	
Lv. Waynesville	10:30 am.	1:15 pm.	
Ar. Asheville	12:01 pm.	3:35 pm.	

MIXED TRAINS.

NO. 64	NO. 65
(Central Time.)	
Lv. Asheville 9:15pm.	Ar. Asheville 1:15am.
(Eastern Time.)	
Ar. Spart'b'g 5:30 am	Lv. Spart'b'g 7:30 pm.

NO. 62	NO. 63
(Central Time.)	
Lv. Asheville 6:30am.	Ar. Asheville 7:15pm.
Ar. Salisbury 7:30pm.	Lv. Salisbury 5:30am.

NO. 66	NO. 65
Ar. Asheville 6:35pm	Ar. Morrist'n 11:30pm
Lv. Morrist'n 9:39am.	Lv. Asheville 5:00am.

Trains Nos. 11 and 12, and 37 and 38, Pullman Sleeping cars between Nashville, Chattanooga, Knoxville, Hot Springs, Asheville, Washington and Jersey City.

Trains Nos. 37, 11 and 12 Pullman Sleeping car, between Augusta and Charlotte.

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Washington, D. C. Atlanta, Ga.

C. A. BENSCOTER, Assistant General Passenger Agent, Chattanooga, Tenn.

F. R. DARBY, C. P. & T. A., Asheville, N. C.

An Evening with Longfellow.

The Epworth League met at the home of Rev. C. F. Sherrill last Monday evening, and a most enjoyable evening it was. A large number of young and married people were present, and all seemed to enjoy the occasion. The program was an "evening with Longfellow." Miss Sallie McGehee read a biographical sketch of this favorite American author, and then selections were read from many of his choice poems. Miss Eugenia Wall read selections from the Courtship of Miles Standish. Miss Lillian Martin recited the Building of the Ship, and Mr. Bennie Wall read the Village Blacksmith. Rev. Howard Rondthaler was present, and made a pleasant impromptu

speech on the life of Longfellow, and spoke words of encouragement to the members of the League. These exercises would have done credit to many school exhibitions. The young people much enjoy the League. It gives them a pleasant and profitable evening. The religious and the literary and the social features are admirably joined. The League is growing and never was more popular with the young than at present.—North Carolina Advocate.

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When the mists of pain are thickest
And the storm is at its height,
When bewildered and affrighted,
We stumble without light;
When the old props faint and fail us,
And the old hopes fade and flee,
O Lord! most kind, most pitiful,
Whom have we left but thee?

When youth and beauty in their prime
Are withered at a breath,
When the very light of life is quenched
By the chill hand of death;
When the leafage we call happiness
It stripped off utterly,
O Lord! the Lord who changes not,
Whom may we trust save thee?

What can we do but lighten
Our half-despairing hold
Upon thy sure and steadfast word,
Thy seamless garment's fold?
Anchor of drifting, struggling hearts,
Sore vexed by wind or sea,
O Lord! the everlasting Lord,
Our only hope is thee!

Thro' blackest night, 'mid wildest wave,
In heights and depths unknown,
We stay us on that faithfulness
Which never failed its own.
Beaten and blown and buffeted,
And long the way may be,
But blessed the way, O pitying Lord!
If it but ends in thee.

—Susan Coolidge, in S. S. Times.

Rules for Church Going.

In the porch of the little parish church in England where Mr. Gladstone worships when he is at Hawarden Castle, there is posted a notice containing counsels to church worshippers which is worthy of being inscribed in the gateway of every Christian church. The following is a transcript:

ON YOUR WAY TO CHURCH.

On you way to the Lord's house, be thoughtful, be silent, or say but little, and that little good. Speak not of other men's faults; think of your own, for you are going to ask forgiveness. Never stay outside; go in at once; time spent inside should be precious.

IN CHURCH.

Kneel down very humbly and pray. Spend the time that remains in prayers; remember the awful presence into which you have come. Do not look about to see who are coming in, nor for any other cause. It matters nothing to you what others are doing; attend to yourself. Fasten your thoughts firmly on the holy service; do not miss one word. This needs a severe struggle; you have no time for vain thoughts. The blessed Spirit will preserve if you preserve.

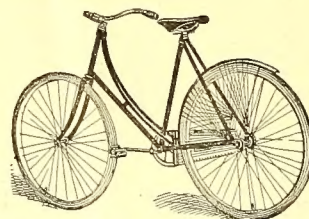
AFTER CHURCH.

Remain kneeling and pray. Be intent; speak to no one until you are outside. The church is God's house even when prayer is over. Be quiet and thoughtful as you go through the church-yard.

ON YOUR WAY HOME.

Be careful of your talk, or the world will soon slip back into your heart. Remember where you have been, and what you have done. Resolve and live to lead a better life.—Selected.

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Perfection.

I was reading to-day the third chapter of the Epistle to the Philippians, and my attention was arrested by the apparent contradiction between verses 12-15. In the former Paul says that he was not already perfect, but in the latter he writes: "Let us therefore, as many as be perfect." He seems to teach that not only he, but many of those whom he addressed, were perfect, although he had just declared that he was not, but was pressing toward the mark. How shall we reconcile these two statements? While thinking about it I looked out of the window, and saw a tree full of fruit. It was not very large, but it was symmetrical; it was evidently healthy, too, for the foliage was green, and the peaches were large and abundant. I said to myself: "This is a perfect peach tree. Anybody who saw it would say so. It is just what a tree six years old ought to be. But just because it is perfect it will grow large, it will have more branches and foliage and fruit year by year. All perfection, save that of God himself, is relative."

We read in the Bible about "the spirits of just men made perfect." Have they become fossils, or are they still living and learning and growing?

We think of the angels in heaven as holy and perfect. But are they—like a picture or piece of statuary—finished for all time? No! they are increasing in knowledge, and, therefore, in character and in blessedness. The angelic nature, which was perfect when they were created, has been expanding and developing age after age. Whatever lives must grow. Paul writes to the Corinthians that even in this life we are changed from glory to glory. Can we believe that this blessed law of progress will end when we die? Will it not, on the contrary, operate with greater energy in the higher sphere, so that the Godward progress will be far more rapid there than here?

Paul's idea in the fifteenth verse evidently is that of an all round, complete consecration to Christ. We become perfect in our self-surrender when we become christians. We accept a new heart and a new life. We are complete in him, but it is as "babes in Christ." Then, leaving these first principles, we are to go on to perfection—that is, to the full and complete development of the life that is "hid with Christ in God." A little study of the law of life and growth, as revealed even in inanimate nature, would save people from many erroneous ideas of perfection.—Journal and Messenger.

Life is Sweet!

This has been a saying used by man for many generations, but it has not been used by things that can't talk until the collars spoke to the cuffs at the Asheville Steam Laundry after using their famous Domestic Finish. The remark was called forth by the experience of the collars and cuffs that they lived so much longer under the new system, than with the gloss finish. Customers can have either, but we advise the Domestic.

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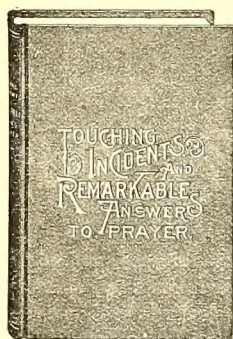
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Michigan Christian Advocate: "The larger issue of this work has been widely circulated and read. This cheaper edition (illustrated) contains such selections as are calculated to interest and instruct children. The incidents are very pathetic."

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Racket Store News

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You should carefully examine our two last purchases in sample Shoes and sample Hats. There are so many kinds, styles, and prices we cannot intelligently price them and convey any idea as to what you get, except I will say honestly, you get a \$2 shoe at \$1.50; a \$1 shoe at 75c. Same in hats. We have arrangements for three large lines of sample shoes in October and November. Come and see us.

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The orders for our Fall Silks were placed by us before the change in prices took effect. They cannot be duplicated at wholesale for less than we offer them to you.

BUT WE HAVE THEM FOR RETAIL—NOT FOR SPECULATION.

Everything desirable from the brightest novelties to the sedate effects are shown here.

TAFFETAS, in plain and changeable. Taffetas, latest Scotch Plaids and Roman Stripes.

FANCY BROCADES, most artistic designs, elegant color combinations. Black Brocades, satin or gross grained 89c 20-inch black Taffeta at 65c \$1 24-inch black Taffeta at 80c
90c 29-inch all silk black Satin at 75c \$1.50 24 inch all silk black Satin at \$1.12½
\$1.25 23-inch ivory white Satin at \$1. \$1.25 23-inch Peau de Soie (latest black silk novelty) at \$1

These quotations are based on actual values. Compare our silks and you will find us cheaper than any competition. New goods in all departments. Come to the "popular" store.